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"LIBERTY, HOLINESS, LOVE."

CHARLES W. UPHAM, EDITOR. BOSTON, SATURDAY, JANUARY 10, 1846. DAVID REED, PROPRIETOR.

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For the Register.

LETTERS TO A POLE ON RELIGION IN AMERICA, NO. XVII.

MY DEAR FRIEND,—I do not know by personal observation the Lutheran Church. But the half reformation made in that, makes it obnoxious to much of the same remark that I have made upon the Episcopal Church. And I have heard there is a movement within it, as it exists in this country, corresponding to the movement of Puseyism in the Episcopal Church.

Luther did not, in his practical action, keep consistent with the lofty doctrine of his 'Commentary on the Galatians.' Consubstantiation was small improvement upon transubstantiation. He was a practical genius, and not a mere preacher of the truth. He must needs *take care* of the interests of Christ, more than Christ thought it necessary to do; and so could not merely preach the truth, and leave it to find a body and location for itself. Hence he interwove his Church with the State, and thus planted the seed of weakness and corruption In Sweden, and probably in all states where Lutheranism is an established religion, the law allows no dissenting societies to be formed; but it being impossible to enforce uniformity on individuals, without keeping alive the spirit of martyrdom, actual and known nonconformity of the ostensible members of the communion is winked at. Hence results a practical hollowness of profession which is a gangrene on the integrity of society. This is accompanied by a copious flow of mysticism. Sweden is full of Swedenborgians. In Germany, mystical religion finds a seat in philosophical chairs.

The Roman Church has advantages over the Lutheran Church, analagous to those it has over the Episcopal Church of England. But the Lutheran Church does not contradict itself by doctrines so inconsistent with its Church Government as the English Episcopal. You are too familiar with the Augsburgh Confession and the creed of the *Reformers*, (as the Calvinists distinguish themselves,) for me to need speak on this point. With respect to the religious life of the Lutherans and Episcopalians, its differing characteristics are certain differences in the English national character from the national character of the Swedes, Germans, &c. I mean to refer to its absolute intolerance, only modified by the English love of political expediency, or mercantile spirit, which, (am I fanciful in thinking?) the English derive from their Norman ancestry. The characteristic of the Normans was wild adventure for adventure's sake; the sportsman's character so opposite to that of the Anglo Saxon;) love of magnificence, and pomp, in contrast with that domestic spirit which characterised Alfred the Great, for instance; an exaggerated valuing of titles and coats of arms. Could this cast of mind give up the splendid ritual of Rome; above, all its graduated hierarchy, with the splendid revenues attached? In England too, and especially in Scotland, is there not enough of the old Kelt alive, to seize upon the personal element so strongly developed in Calvinism? But the old Anglo Saxon element finds its expression in Methodism, and the Evangelical party of the Church of England. It is not the metaphysical genius, but the practical, which expresses itself in Methodism.

I have spoken of the Methodist hierarchy in a former letter, as being very monarchical. But the Methodist Episcopacy has this very important difference from that of Rome or the English Church. It does not pretend to date from anything but the judgment of John Wesley. It is confessedly a purely human institution. Methodism denies sacraments as such, but takes up what were sacraments, as expressive symbols and means for the social enjoyment of religion, and to the people they soon become sacraments. Confounding the doctrine of election with the doctrine of reprobation that Calvin connected with it, they deny the former in theory, as making God horrible to the human heart, and contradicting the natural religion of the human race. Yet in their practical views of the doctrine of grace, they reproduce it, and are found perhaps to injure the sentiment of responsibility more than the Calvinists do, with all their doctrine of reprobation.

Neither Calvinism nor Methodism settle the parallax arising from the different standpoints, from which Calvin and Wesley contemplated the fact of the divine life in men. Calvin looked exclusively from the divine, Wesley exclusively from the human point of view. And each have proved sources of practical errors of different kinds. Wesley, like Arminius, asserted the absolute *freewill* of man. This destroys God, no less than the Calvinistic doctrine of reprobation destroys man. I may seem venturesome to offer a suggestion on that deep problem; the reconciliation of the sovereignty of God, with the freewill of man! But has not the difficulty began in the statement of the question? Should we not speak of the FREEDOM of man, rather than of his free WILL? Man's will is the result of his constitution. But if he is constituted in the counsels of Divine Grace to transcend his own nature, and to *know* (I do not mean comprehend but apprehend, that there are natures or that there is a nature above his own, may not his will express the result of this knowledge, and find itself engrafted in that will which is the result of the Divine constitution? A man acts according to his Idea. If his Idea is the Divine Idea of the relations of God and man, he acts divinely This Idea,—of the relations of God and man,—is the highest constituent of Reason, and is unfolded, according to the will of God, in entire *independance* of any will of his own; for how can we *will* to have an *Idea?* To will any thing, implies a knowledge of the thing willed. But the knowledge of an Idea is the Idea itself. Every Idea therefore is a sovereign gift of the Divine nature to the human. Our Ideas (I do not mean thoughts) are the measure of God's goodness to us individually. Every man who has an Idea of the relations of God and man has received this Idea from his Creator, as absolutely as he receives the sense of Identity, which creates him a self-conscious being. Half of the human race die in infancy, and it is not pretended that during their earthly existence they are conscious of this Idea. Of those who live to maturity who has it clearly? and how many never have it, being absorbed in the passions or mental activities, which their physical existence and environment present, during their whole earthly lives! Calvin was right in his doctrine of absolute election. Absolute election pervades creation, even the human creation. Some persons are elected to a finer perception than others. Some to a wider comprehension of principles; Genius is an ever recurring instance of absolute election. When Wesley denies absolute election, he denies the nature of Ideas and the possibility of life both in God and man. But Calvin was not content with going as far as he could see. He did not stop with his assertion of absolute election. He was dialectic to a vicious degree and wished to comprehend in his statement more than he knew; and besides, he had been educated in a Church, which damned all without its pale. He could not get rid of the Idols of the mind, and the bad passions they awakened. The non-elected, said he, 'what are they?' and in answering this question, he put himself in such a position, that Wesley, and many another man, who was utterly incapable of rising to the height of his affirmation, found space to say many good things and true which approved themselves to the common sense and common heart of humanity, and to embrace which, as they thought, was to deny the Calvinistic doctrine of election.

I will not say more upon this point now, lest I should darken and obscure the suggestion I have made, for we easily lose ourselves, on such subjects, by multiplying words, seeing that we seldom, (such is the low state of philology in the world,) understand the words we use. The next time I shall have a word to say about Presbyterianism. E. P. P.

For the Register.

MISSIONARY OBSERVATIONS ON THE MISSISSIPPI RIVER.

I left Burlington for Spillman's Landing, from which a wagon conveyed me to the town of La Harpe, about twelve miles from the river, and in the interior of Hancock county, Illinois. This county is the seat of Mormonism, of which Nauvoo is the strong hold. La Harpe contains about three hundred inhabitants, few of whom are Mormons. But there are a considerable number of them settled on farms in the neighborhood. My associations were confined to the other denominations of Christians, and to those who were without church preferences. Among these there was but one opinion concerning their Mormon neighbors. A feeling of deep hostility to them seemed to be general. When I made inquiry concerning the cause of this feeling, I was informed that they were thieves, liars, and guilty of all kinds of immoral conduct. Upon further inquiry, I learned that no thefts had lately occurred in La Harpe or its immediate neighborhood; but the precaution of keeping house and stable doors locked, was still considered necessary. Great bitterness of feeling was expressed, on the ground that the old inhabitants of the county were virtually disfranchised by the new comers. In all elections, the Mormons, under the guidance of their leaders, surrendered all party predilections; and united their strength to sustain that party which they deemed most favorable to themselves. Hence, all effect from the vote of the old inhabitants of the county, was completely neutralized. To an American, who would most feel the value of his suffrages when deprived of it, this is a grievance of no small magnitude.

Mormonism was the most frequent topic of conversation. Men had weapons of war in their houses and felt liable at any moment to be called upon to use them. Women looked anxious and alarmed, and conjectured the destruction of their houses, and possibly, the massacre of themselves and their children. Improvements were suspended, for the other inhabitants looked forward to the entire abandonment of the county to the Mormons, if they could not succeed in expelling them. Gloom and anxiety pervaded the whole non-Mormon population of the town and neighborhood.

There is perhaps no place better adapted for the inculcation of free views of Christianity, than the neighborhood of a Mormon settlement. The singularly absurd and disorganizing views advanced by the Mormons are subtly supported by the mode of Scriptural interpretation common among protestants. They quote texts from various parts of the Bible, regardless alike of the context and of the general object of the book from which they quote. In this manner they succeed, quite as ably as other protestant denominations, in erecting the incongruous and toppling edifice of their faith.

The members of the various denominations in the neighborhood of the Mormons, are ready to surrender their errors as they behold Mormonism successfully sustained by the received mode of scripture interpretation. Perceiving the lengths to which the Mormons are hurried, they are ready to struggle for freedom from the bewildering dogmas, which have so long enchained them. He who with warm heart, would now offer them the freedom that is in Christ, would be regarded as God's servant among them. There are already a few intelligent families, possessing free views, who have prepared the way. If a minister should come among them, ready to do his work faithfully, there can be but little doubt of his success. Such an one, who would also be willing to keep a school, for the first two or three years, would be heartily welcomed by the families alluded to above. Let who will come, prepared faithfully to do the work of his Master, and he shall succeed.

After ten days stay in La Harpe, during which I had many pleasant associations with its inhabitants, and visited a small village in its vicinity called Fountain Green, I departed for Carthage, the capital of the county, about eighteen miles distant. This town is famous for the murder of the pretended Mormon Prophet.

In this place, an antipathy was expressed against the Mormons more virulent than at La Harpe. Many stories were stated, of the thefts committed by them, chiefly of cattle and horses. In a few instances, the owners had pursued the thieves into Nauvoo, where a Mormon magistrate adjudged the property to the thief, upon the evidence, in his favor, of brother Mormons. If the rightful owner was indisposed to submit meekly to his deprivation, a significant hint would be conveyed to him to depart, as quickly as possible, from the Holy City. If he were too dull readily to receive the hint, a new and curious method was resorted to, wonderfully calculated to sharpen his apprehension. A number of men gathered about him, leaving a passage open for his retreat. They were each provided with a sharp, long-bladed knife, and a stick. Evidently they had no other object in view than *whittling*, and this operation they performed with energy and perseverance. So intent were they upon their work, that they did not perceive the stranger in advance of them; and as they moved rapidly in the direction in which he was going, if he did not advance with sufficient speed, to keep a certain distance between him and them, their knives would approach so near to his person, as to be quite startling and rather dangerous.

In this novel manner the Mormons are reported to have hastened the departure of a number of persons, obnoxious to them, from other causes; as well as that of claiming the property to which they proved their ownership by so many witnesses, and to the satisfaction of the magistrate.

In answer to the inquiries which I made relative to recent thefts in Carthage and its vicinity, I was informed that none had occurred. Not a Mormon lived in the town, nor within five or six miles of it. The people of Carthage, I was told, would not let these unpleasant neighbors remain among them.

I observed an unusual number of unoccupied dwellings in this town, and learned that many families had left it, from dread of the Mormons. Although a town of probably seven hundred inhabitants, yet it contains no church. Religion seems to be a subject of little interest; all other considerations are overshadowed, by the one important subject of Mormonism. A hard, bitter, revengeful spirit prevails, and the peace-breathing instructions of Jesus, are considered out of place. When the old inhabitants have expelled the Mormons from the County, then, they hope, they will find time to examine the religion which teaches love and forgiveness.

I visited the prison in which the pretended prophet and his brother, were murdered; and beheld the dark blood-stain upon the floor, and the marks of the musket bullets on the wall. It will be remembered, that the Governor of Illinois had pledged his honor for the safety of these men, who had voluntarily surrendered themselves. The Governor appointed the volunteer company of Carthage, at once to guard and protect them; but when the murderers came, the Carthage guard was absent. Thus fell the false prophet, and his brother;—in the great Day of Judgment, the murderers and the murdered shall account for their unholy deeds, before the same righteous Judge.

At the prison I encountered the sheriff, who had, a short time previous, killed a respectable physician in a fracas. The sheriff was a native of New England, and one, who, under its well regulated institutions, would never have thought of carrying deadly weapons. Elected to his office by Mormon influence, he was regarded with dislike by the old inhabitants.—Stories of a compulsory resignation were circulated, and he armed himself for resistance.—He who bears weapons of death about his person, rarely waits long ere he finds opportunity for their use. In a slight quarrel, connected with some business transaction of minor importance, he shed the blood of his fellow-man.—Through the agency of disease, he has since been called to answer for his crime before a higher tribunal, than one of this world. In his wife, I found an intelligent New England woman. She deplored the unhappy situation of herself, and her family. Her children were growing up with their minds filled with the ideas of blood and warfare. Their playmates insulted them with the opprobrious name of Jack-Mormons; the term applied to those who, though not Mormons themselves, yet sympathize with them and receive office at their hands. It may appear trivial to notice this circumstance, but it is not so, if it convey an additional idea of the unhappy state of the neighborhood.

In my next, I will give my impressions of Nauvoo, and its Mormon inhabitants. D.

LETTERS FROM THE WEST. NO. III.

FORT WAYNE, Ind., Dec. 20, 1845.

In looking over a late number of the Register, I was pleased to see that your attention had been directed to 'Beecher's Lectures to Young Men.' They are the production of one, who, though young himself, possesses great knowledge of the world and human nature—are written in an interesting and vigorous style, and discuss with much ability, the subjects of which they treat. I know of no book, which so faithfully and thoroughly portrays, and is so well calculated to check, the popular vices of the present day, as this unpretending little volume. I trust that it will have a wide circulation. It might be profitably read by every young man in the country.

You are right in claiming Mr. Beecher as a co-laborer with you, in the cause of liberal christianity; for although he subscribes to the Westminster Confession of Faith, he possesses a mind too active and independent, and a heart too full of christian charity, to be bound down by its unreasonable and vindictive doctrines, and narrow, sectarian spirit. He is an earnest seeker after truth, and when he discovers it, he does not stop to inquire whether it has received the sanction of the 'fathers of the church' before he embraces it—but gives to it, at once, his hearty assent; nor is he ever alarmed in his investigations of theological subjects, by any apprehensions that he may arrive at conclusions, which Presbyterianism might stamp as heretical. With him, the Bible is the highest, I may say, the only authority, upon religious subjects, and the spread of practical christianity over the world, of infinitely more importance, than the growth of the sect with which he is connected. Firm and decided in his own convictions of religious truth, he does not denounce those whose investigations have led them to conclusions, at variance with his own. Regarding as vital, those doctrines alone, which are calculated to influence and control the character and the heart, he is willing to extend the right hand of fellowship to all christians, who acknowledge Christ as their master, and the Bible as their guide. He was the first Presbyterian that I ever heard give an invitation to the Communionable broad enough, to include those who believe in the simple unity of God.

The influence of such a man, whatever may be his peculiar theological sentiments, must always be on the side of liberal christianity.—From such minds truth has nothing to fear, but everything to hope. But, if I do not greatly err, Mr. Beecher's reverence for the Westminster Confession, is by no means as deep and hearty, as Orthodoxy used to require, and if he does hold to those doctrines, which to liberal christians are so inconsistent with the divine character, they are so moulded and modified by his clear and discriminating mind, and truly Catholic spirit, that I never recognize them in his preaching. Indeed, if Calvin could arise from his grave, and listen to Mr. Beecher's exposition of religious truth, I doubt not, he would pronounce him apostate from the faith, and consign him, if he had the power, to the fate of Servetus.

But Mr. Beecher is only one among hundreds, in the West, who are laboring boldly and successfully in shaking from the mind, the fetters which human creeds have fastened upon it. A spirit of religious inquiry has been awakened throughout the land. It manifests itself in the West, as in the East, by the divisions that are constantly occurring, in ecclesiastical bodies.—Christians, here, and I believe, every where, are beginning, more than ever, to think and to examine for themselves, human authority is rapidly loosing its power, creeds, that used to be regarded with a reverence which inspiration could hardly inspire, are now examined with boldness and freedom, and either receive the most liberal construction, or are entirely rejected. New School Presbyterianism, the result of this movement, is taking the lead, in carrying it forward. It is true, that this branch of the church, still nominally holds to the Westminster Confession, but as it seems to be acceded, that every man is to examine it for himself, and construe it according to his own judgment, it has become, to a great extent, among New School Presbyterians, a dead letter.

Nor is this spirit of religious liberty confined to the New Divinity party. It is manifesting itself in a way, not to be misunderstood, in Old School churches. If *their* preachers do hold to the five points of Calvin, they are very careful to keep them in the back ground. Old fashioned Calvinism, is now, rarely heard, in *any* Western pulpit. It is rapidly yielding to the force of truth, and the spirit of inquiry which has, of late, been awakened. It would have been rejected years ago, if the minds of christians had not been kept under the severest ecclesiastical restraint. This restraint has, to a good degree, at length, been thrown off. Christians are not, now, disposed to sacrifice their individual judgments, in the investigation of Scripture. They seem, at last, to have learned, that the whole field of religious truth, has not yet been explored—that christianity is to be progressive—that while every other science is advancing—the highest of all sciences, upon which rests man's happiness here and hereafter, should not remain where it was, and what it was, in ages of comparatively mental obscurity. The great body of intelligent Presbyterians, of both branches, (and what is true of them is true of other denominations,) are beginning to feel the upward and onward spirit of the age, and to be affected by its liberal and generous influences. They are beginning to examine the doctrines which they had 'taken upon trust,' and disregarding their creeds, or construing them in such a manner, as to render them nugatory, are pushing their investigations of theological subjects in such a manner, and to such an extent, as to startle even those who set them the example, and led the way. This accounts for the effort, (to which you allude in the last number of the Register, which I have received,) on the part of certain leading Presbyterian Divines, and Orthodox Journals, some of whom have, until lately, directly aided and encouraged the progress of liberal opinions—to erect again the standard of Calvinism, and limit the field of theological investigation. Those that set the ball in motion, seem to be alarmed at its increasing size and accelerated speed, and are calling upon each other, to arrest its progress. But their alarm is too late. Their efforts to check the exercise of reason, upon the subject of religion, will be powerless. Those that have once believed, and upon examination, rejected Calvinism, can never again be subjected to its 'dwarfing' power. Minds, that have once enjoyed the happiness of religious liberty, can *never* again be brought under the bondage of ecclesiastical tyranny. The spirit of religious, as well as civil liberty, is not, in the present age, retrograde. Calvinism, in this region, and, I believe, everywhere, in the United States, is in its last struggle. The present effort to regain its power, is merely a spasmodic action which indicates approaching dissolution. 'Requiescat in pace.' It has been a great barrier in the way of the progress of christianity. From its origin, to the present day, it has been characterised by intolerance and prescription. Its chief fruits have been mental subserviency and infidelity.

Before it can be restored, the history of the past must be swept away. The spirit of intellectual liberty, now every where active, must be checked, and the mental darkness which centuries have been slowly clearing away, must again settle upon the world. A. B.

For the Register.

THE GOSPEL A PEACE-MAKER.

[Extracts from a discourse preached in the New North Church, Dec. 21.]

It is not only through its effects upon personal and individual character but upon communities and nations, upon rulers and people, that we behold the regenerating and peaceful influences of the Gospel of the Son of God. It regulates the affections and controls the passions, which are injurious to the order and peace of society. By the purity of the morality it inculcates, by the precepts of self-discipline and control it enjoins, by the just representations it exhibits of the nature and true value of earthly good, the transient nature of earthly distinctions and of the objects most coveted by the worldly mind, it weakens the dominion of sense, it releases from the thraldom of evil passion, and removes the occasions of those competitions, whence wars proceed. The Gospel of Christ Jesus is eminently the Gospel of peace; and were its principles but sincerely received and faithfully obeyed; if rulers and people would go to its pages to learn their duties to the community as well as to themselves, an end would be put to the pride and ambition, to the selfishness and presumption, to the jealousies and hatred, whence contests between kingdoms proceed. Treasured up, as it should be, in the individual heart, and reverenced as it should be, as the law of nations, it would become the safeguard of any people.

In the mean time, it is the obligation of every one, who as a disciple of Jesus professes a religion of love, or as a citizen of his country seeks the good of his nation, to study always the things that make for peace. He will rejoice in the hope, that the pacific principles of Christianity are gradually obtaining their proper place in the minds of men and in the councils of nations; that its absurdity as well as its guilt is more readily admitted and understood. He will perceive that it has no power in itself to accomplish the ends it proposes. How few of the wars that through successive centuries have desolated mankind have resulted in the establishment or restitution of right, or in the attainment of any of the objects professed. And if, says Robert Hall, 'the magnitude of crimes is to be estimated by their consequences, it is difficult to conceive of an action of equal guilt with the wanton violation of peace. It sinks every other crime into insignificance.' And so clear and peremptory are the obligations, which the Gospel imposes, to a spirit of peace; so utterly at variance are the precepts and 'mind of Christ' with the spirit of hatred and war, that we need not hesitate to declare, that whoever, whether he be of the rulers or of the people, in the high councils of the nation or in the humblest walks of life, that shall abuse his influence to the disturbing of the social peace, or to the embroiling of his country in war, is guilty of a flagrant offence against the great law of love, and shall render an account thereof in that day, when God shall judge the world 'according to my Gospel.'

REMINISCENCES OF NOTED PREACHERS.

Dr. Taylor—Dr. Bacon—Baptist Noel—Whitfield—Tennent, and Dr. Richards.

Perhaps the most remarkable living theologian in New England, is Dr. NATHANIEL W. TAYLOR. He is the Professor of Theology at New Haven, and has all the fondness for abstract discussion, and all the natural acuteness that has distinguished the first New England divines. I have repeatedly heard him lecture, and always with the highest admiration of his intellectual acumen, though with no increase of sympathy for his theological system. He is perhaps unsurpassed as a lecturer in the United States. His style is clear and forcible, and as old Dr. Emmons used to say, 'he can look half an hour at the point of a needle without moving an eye-lid.' He reads his lectures—occasionally falling into a train of extemporaneous remark, and sometimes descending to an anecdote—often far below the dignity of his subject.

He has been engaged in numberless controversies, but is a man of great *bon hommie*, and abounds in humor. For a long time he waged a violent controversy with Dr. Tyler, of East Windsor, and the late excellent Dr. Nettleton, (both of whom inclined to the *old system.*) He was one day told that Dr. Nettleton was very ill, and likely to die;—he set off immediately for Dr. Tyler's house, went directly up to the room of Dr. N., without announcing his name, and as soon as he entered the sick room, he threw his arms around the neck of his dying brother, and wept for a long time without saying a word. A most beautiful exemplification of Christian feeling! Dr. T. is about sixty, judging from his appearance, and his influence over his pupils is unbounded. He generally sends them away full blown Taylorites. His appearance is highly intellectual, and he wears his long grey hair brushed back from his forehead.

The pastor of the church in New Haven for the last twenty years, has been Dr. LEONARD BACON. He has a large church, composed of the *elite* of the city. I have always been greatly pleased with his remarkable regard for pulpit proprieties—and his delivery and style of composition, too, are in the best taste. He has a thin, sharp face—somewhat characteristic—and wears his long brown hair tucked behind his ears, and curling in his neck. Many of the best articles in the 'New Englander' are from his pen—he is, in fact, one of the pleasantest reviewers in our country. Dr. Bacon is the son of a missionary who labored at the West—graduated at Yale College, and is widely spoken of in connection with the succession to high *honors* in that old institution.

On the first Sabbath that I ever spent in London, I went to hear the celebrated BAPIST NOEL. He preaches in Bedford Chapel, once occupied by *Scott*, the Commentator, by *Cecil*, of beloved memory, and by *Bishop Wilson*, afterwards of Calcutta. Baptist Noel is of noble family, being a son of Sir Ralph Noel, and his mother was a Countess—her name I now forget. His chapel was filled when I came in, but by the kindness of a lady sexton, I was shown to a comfortable seat. The hymns sung, were from a small collection made by Mr. Noel himself, and he took part in the preparatory service. His personal appearance is pleasing. He is of the middle stature, slender, and has a thin melancholy face, over which a faint smile is playing during some of his most earnest and touching appeals. His hair is long and dark; and he appears to be no more than forty.

Mr. Noel is not, in the popular sense of that term, a striking preacher. He is never vociferous; he has no theatrical starts; and never employs quaint phrases to raise a smile. His preaching is full of unction from on high. I can sometimes call up his figure now before me, and hear his low, sweet voice, once more, as he raised both arms slowly, and spread them out over his people, while he poured forth a fervent appeal that thrilled through every heart; and then dropping his hands on the desk before him, leaned forward, and in tremulous tones exclaimed—'I call you to witness, my people, that I have not ceased to warn you, night and day, with tears.'

'He preached as if he ne'er would preach again;
He preached as dying, unto dying men.'

In the whole Church of England there is no more popular preacher than HENRY MELVILLE. His chapel, though in the outskirts of London, is full to overflowing. There, literally, 'the rich and poor meet together.' As for myself I could not consider him equal to Mr. Noel, in the prime essentials of an *effective* preacher of the gospel. His person is more commanding—his style more elegant—he is an abler reasoner—but his sermons are inferior to Noel's in *persuasive* power, and pure spirituality. For grace of style he is without a superior. Every sermon bears marks of the pumice-stone, and he re-writes many of his discourses, three and four times. Sometimes he preaches in the Tower, and then all his people at Camberwell come flocking after him in crowds. A very good edition of Melville's sermons has been lately brought out in this country.

I passed an evening, not long since, with the venerable President of the College of New Jersey, and he gave me an anecdote of Whitfield, which I do not remember to have met with in any of his biographies. Whitfield was preaching to a great crowd of ignorant and uncivilized people in Southern Pennsylvania, near the Maryland line. He was constantly disturbed by their noise, and rebuked them very severely twice. At last, he was so overcome by their wilful and irreverent misconduct, that he stopped short, dropped his head into his hands, burst into a flood of tears, and exclaimed, 'Oh! Lord God! I am ashamed that these people are provoking thy wrath, and I dare not reprove them for a third time.' After this, his audience were quiet till the close of his discourse.

There was an old man lately living in Monmouth county, in the neighborhood of the battle-ground, who distictly remembered Tennent, and had regularly attended his preaching in the old shingled church, near Englishtown. I believe the old man is now dead. He describes Mr. Tennent's manner as exceedingly primitive. He had three pegs driven up behind his pulpit—and when he entered it, he took off his hat, and hung it on one—his wig, and hung that on the second—and often drew off his coat, and hung that on the third! His sermons were pre-eminently 'full of strong meat,' and delivered with earnestness and simplicity.

One of the most courteous Christian gentlemen whom I ever met, was the late Dr. Richards, of Auburn. He was a model of true politeness, which was well defined by Dr. Stanhope Smith to be 'kindness of heart, kindly expressed.' No one ever came within the reach of his friendly hand, without going away his friend. The students of the Auburn Seminary cherish his name with the affectionate veneration which the Alpine peasants feel for the memory of Oberlin, or the people of Yorkshire for the name of Wilberforce. His *prudence* was as remarkable as his courtesy. This gave him an unbounded influence in the churches of New York. After his death, an eminent Professor remarked, that if he had a difficult question in casuistry to solve, he would sooner have gone fifty miles for Dr. Richards's opinion, than that of any other man!' Dr. R. was a native of Connecticut, and preached in Morristown and Newark, before he took the chair of Christian Theology at Auburn. He died in 1843.

In speaking of Dr. Emmons, I stated that he left off preaching at eighty. He preached, I find, till he was *eighty-three.* When I saw him he was only ninety. [Newark Sentinel.

AN ENLIGHTENED EPISCOPAL DIVINE.

Extracts from Lectures delivered in the University of Cambridge in England by John Hey, D. D., Norrisian Professor.

'I apprehend that the Church of England and the generality of those who dissent from it might unite and worship together if they were properly disposed and directed. It would be a different thing to say it is probable in the present state of things that they will; but it seems owing to faults and imperfections on one side or the other that they do not. I collect this from several things which have been considered, as that, &c. &c., and that we actually agree with many Dissenters in all the fundamentals of natural and revealed religion, and differ in scarce any thing which the human mind can comprehend, except what belongs to the essence of God, or what is to be done on the part of God.'

'We and the Socinians are said to differ, but about what? Not about morality or natural religion, or the divine authority of the Christian religion. We differ only about what we do not understand, and about what is to be done on the part of God; and if we allowed one another to use expressions at will (and what great matter could that be in what might almost be called unmeaning expressions?) we need never be on our guard against each other. A Heathen Socrates, I think, would be surprised at those who agreed in so many things requiring declarations and subscriptions in order to exclude one another: he would judge that we might worship together, and even have the same body of doctrine, each party thinking freely in private and using discreet expressions in public.'

After an attempt to explain in some degree this confessedly idexplicable doctrine of the Trinity, he says 'But does not this confound all our conceptions and make us use words without meaning! I think it does; I profess and proclaim my confusion in the most unequivocal manner; I make it an essential part of my declaration.'

And again, 'It might tend to promote moderation, and in the end agreement, if we were industriously on all occasions to represent our own doctrine as wholly unintelligible.'

'Even if no other sense could be annexed to the word 'Trinity,' but our Orthodox one, the most that could be said would be, that we wish Dissenters not to reject a word which is unmeaning, and which expresses briefly a doctrine that we think it our duty to record and proclaim, though we do not comprehend it.'

POSTURE IN PUBLIC PRAYER.

Report on the posture to be assumed by religious assemblies, in public prayer—adopted by the Synod of New Jersey, at their last meeting.

The committee to whom this subject was entrusted, have given it their careful attention, and beg leave to submit a statement of the views, and conclusions to which they have arrived.

Two things may here be taken for granted—as either self evident, or so plainly inculcated in the Bible, as not to admit of doubt,—one is, that in offering up prayers to God, we should be filled with a deep and profound reverence for his glorious majesty, and the other, that this inward reverence should be expressed by suitable external acts. Both these things are so clear in themselves, and so frequently enjoined, that there can be no uncertainty in regard to them, God is greatly to be feared in the assembly of the saints, and to be held in reverence of all them, that are about him.

It enters into the very idea of religious worship—that the feelings of the worshippers should be solemn, and their deportment devout. Every thing teaches us this—the creation and providence of God—reason and revelation—our own sense of propriety and the example of the saints in all past ages of the world. Deep and holy reverence is enforced upon us, by every page of divine truth, and every dictate of the human conscience. On all things, within us and around us, the fearful and gracious name, Jehovah our God, is written as in sun-beams. And in prayer we distinctly recognize all this.

But if the feeling of reverence be present in the mind, it will be sure—your committee believe—to express itself in the outward conduct. Every thing, in the looks and attitudes of the worshippers, will wear a serious aspect, wherever they, who are but dust and ashes, take it upon them to speak unto God. As they approach the mercy seat, a voice will seem to say, —put off thy shoes from thy feet, for the place whereon thou standeth is holy ground.

These are preliminary observations, in relation to which, there can be little or no difference of opinion. But the question to be considered now is,—*what particular posture ought to be assumed by our congregations, while engaged in public prayer?* This is the single point submitted to us by the Synod, and it is this which we wish to present in a clear and distinct light. You will bear in mind that it is only prayer, in the house of God, which our inquiries need embrace, for there is probably no great diversity of practice in reference to prayer in the family, or prayer in the closet. We should think it strange to find a domestic circle performing their morning or evening devotions on their seats. In secret too, it is to be presumed every one chooses some reverential attitude, when he presents himself before God. It is solely in reference to prayer in the sanctuary, that any unpleasant diversity is found, and here almost every variety of posture, which can be named, is to be met with. In one congregation, where the preacher rises and invites the people to join with him, and with each other, in calling upon God, we see the whole assembly keeping their seats. In another, some stand, while others sit, or they sit and stand alternately, as they deem most easy or convenient. While, in a few instances, and these few, we are sorry to say, all the time becoming fewer, we witness the pleasing spectacle of an entire assembly standing up together, to present their supplications to God. This diversity is, of itself, unseemly, and if one mode is decent and in order, it follows that the others are not so. Which then is the *scriptural and proper posture for public prayer?* Let the Bible be our guide. To the law and to the testimony; for if any speak not according to this word, it is because there is no light in them.

There are three principal postures of prayer, *mentioned in the* Bible, *prostration, kneeling*, and *standing*. Your committee deem it fit and useful to spend a few minutes in illustrating each of these, and showing to what circumstances they relate.

The first, *prostration*, or falling down upon one's face, is a posture of prayer never spoken of as suited, ordinarily, to congregations, but belongs rather to an individual in his private chamber, laboring under an unusual sense of guilt, or having some special request to urge before God, or favored with a remarkable discovery of the divine glory. An examination of the cases, in which prostration was practised, the committee are assured, will evince the truth of this remark. We may therefore consider the question as narrowed down to the two postures *kneeling and standing*, one or the other of which ought to be taken universally by our congregations.

Kneeling, we readily admit, is a posture of prayer, of which we have many examples, in the word of God. Such an attitude is, not only an expression of humility, a declaration of a sense of want, but it also denotes adoration of the Most High, and a feeling of dependence on him for blessings. Solomon knelt in prayer. Paul loved to bow his knee before the God and Father of our Lord Jesus Christ. And even the Saviour himself assumed this position. Kneeling has to authorize it, the precepts of the Scriptures, the example of inspired men, and the custom of all lands, heathen as well as Christian. This is the usual posture in social meetings, and in family and secret prayer, and no particular objection can be made to it, as the posture for a whole congregation. Were the churches constructed with this view, it would be very proper to make this the common attitude of prayer.

The other position of the body recognized in the Bible, is *standing*, and this your committee judge to be most suitable, on all ordinary occasions. We have no hesitation here. It cannot, for a moment, be doubted that to stand up, in the presence of a superior, is a token of respect and reverence, and therefore a becoming attitude for churches to assume on offering prayer to God. Some of our people may not be aware how strong and decided the testimony of the Scriptures is, on this point. Not only did public assemblies often assume this position, but it is said expressly, 'when we *stand* before this house, and in thy presence, and cry to thee in our affliction, then thou wilt hear and help.'—This is very decisive, it hardly leaves it uncertain what the posture was, in which the Jewish Church prayed. The Saviour too uses the phrase, 'when ye *stand* praying,' while giving the conditions of acceptable approaches unto God. All is clear so far as Bible illustration and example are concerned.

If precedent is to have weight, your committee is convinced that it is in favor of *standing*, in preference to any other mode. That this was the custom at the Temple service, in Christ's day, we learn from the parable of the Pharisee and Publican, intended expressly to illustrate the nature of real prayer. During the whole season of Pentecost, kneeling was pointedly forbidden. The early Christians, too, if we may judge from hints, as well as distinct notices in their writings, were unanimous in adopting the posture of standing. One reason they gave for this was, that the upright position reminded them of Christ's resurrection from the grave. Sitting in prayer was never allowed.

Your committee therefore can come but to one conclusion in regard to this matter. As *prostration* is a private, individual thing, and as *kneeling* cannot be practised in our churches as at present constituted, we recommend *standing* as the posture to be universally adopted. These are the only modes which seem to have the sanction of the word of God, and there are strong reasons for preferring the last. This it may be added, was the uniform posture of our pious ancestors. After this manner worshipped they the God of their fathers. We therefore wish all our people to rise, and stand with their faces towards the pulpit, and their eyes closed, during public prayers.

It is not relevant to say, as is often done, that bodily forms, or postures profit little. This we admit, and feel the force of, but why should we lose the spirit of devotion, in seeking to ascertain what mode of worship is fittest in itself, and most in accordance with the teachings of the Bible. Prayer may be offered, and acceptable prayer too, at any time and under any circumstances. We may sit in our houses, and commune with God, as did the pious Psalmist, or we may lie on our beds, and lift up our hearts and voices to heaven, as did the devout Hezekiah. Still, neither sitting, nor lying down, is the proper position for us, when we join in the

supplications of the sanctuary. The thing is unseemly, and cannot but strike the mind with repugnance, the moment it is mentioned.

This is not all. There is a difference between praying in *a particular posture* and *taking that posture* for the *purpose* of prayer. For example we may present our request unto God anywhere, in the shop, the field, or the market-house, but we do not go to these places for the sake of praying. This your committee suppose, may explain the case of David, when he came in, and sat before the Lord. He did not do this with the previous intention of engaging in prayer, on his seat, but being in that position he found it in his heart to pray, and did pray. Every Christian knows what this means. Here too we have a reason for the custom of sitting, while asking a blessing on our meals. We take our places at the table for the purpose of eating, and may very properly remain on our seats, while we pause to express our dependence on God, and thank him for his mercies. But prayer is not our special business there.—Our Saviour commanded the multitude to be seated, when about miraculously to feed them.

Sometimes it is objected to *standing* in prayer, that the service is so protracted as to exhaust the strength of the congregation. If this be so, it is not thus that the correction should be applied. We can hardly agree from the length of the prayers, against a posture, which is both suitable and scriptural, without running into the absurdity of making one evil practice, a pretext for indulging in another. Public prayer ought never to be so long, as to weary those, who are in the enjoyment of tolerable health. As to the feeble and aged, they have a right to regard themselves as exceptions to the rule, and to assume, without hesitation, such a posture as best enables them to unite in this solemn and delightful exercise. People in general can never plead inability to stand before God in prayer twelve or fifteen minutes. Let ministers also remember that the flesh is sometimes weak, when the spirit is willing, and that the beginning of weariness is commonly the end of devotion.

Your committee however believe that the aged church members are the last persons, who would wish to be excused from *standing* in prayer. We see, in looking over our religious assemblies that it is the sons and daughters, rather than the fathers and mothers, who need a dispensation to pray sitting on their seats.—Old persons are never first to relinquish the good customs of former days.

There is another thing, which it seems important to notice, in this connection. In many of our congregations, we witness a restlessness and confusion, while the benediction is pronounced, which cannot but be regarded as utterly inconsistent with the design of this deeply interesting service. Such conduct savors as little of reverence, as it does of good breeding.—We must all agree that no part of the public worship of God demands greater sedateness of spirit, or more collectedness of mind, than this. Whether we regard it simply as a brief concluding prayer, or as an official act of the minister authoritatively blessing the people in the name of the Lord, it evidently should be attended upon with seriousness. This is not the time for adjusting articles of dress, or getting ready, as if in haste, to leave the house of God. We separate, perhaps not to meet again on earth, and we should all retire praying that the grace of the Lord Jesus Christ, the love of God our heavenly Father, and the communion of the Holy Ghost, may abide with us forever.

In view of the foregoing statements, and reasons, your committee judge that *standing* is the fittest position for prayer in the sanctuary.—This is an attitude taught us by the light of nature, as well as by the examples and precepts of the Bible, and it is one in which our congregations can more readily harmonize, than in any other. We should be glad to see more uniformity in the Psalmody we use, and in every thing pertaining to the order of God's house. But we must say it is peculiarly unpleasant, in itself, and entirely at variance with Scripture and the practice of the primitive church, to witness so strange a diversity of posture in public prayer. It is not comely or of good report, for one to stand and another sit, while the mass of the congregation is sometimes in one position, and sometimes in another. This has an appearance of carelessness and irreverence, which needs only to be considered, in order to its being condemned.

We therefore recommend to the Synod the adoption of the following resolutions.

1. That of the three postures of prayer spoken of in the Bible, *prostration, kneeling, and standing* the last, viz. *standing* is the best suited for public worship, and the only one to which the construction of our churches is adapted.

That as a posture, not only scriptural and proper, but enforced by the practice of the early Christians, and our own forefathers, as well as conducive to good order and uniformity, we recommend to all persons, in health, to *rise* and *stand* during the offering of public prayer.

3. That we gravely enjoin it upon the ministers of this Synod not to give any reasonable occasion to the people to assume any other position than that of *standing*, by prolonging their prayers to an *undue* and *wearisome* length.

4. That we direct this report to be printed in some paper or papers, which circulate among us, and in addition to this, recommend that it be read to each of our congregations from the pulpit, on the Lord's day. [N. Y. Observer.

CHRISTIAN REGISTER.

BOSTON, JANUARY 10, 1846.

'CHARITY REJOICETH IN THE TRUTH.'

In a late number of the New Englander, a Theological Journal expressive of the sentiments of that portion of the Orthodox clergy and Churches favoring 'the New Haven divinity,' an article, to which we have referred before, appeared, entitled 'Unitarian and Episcopal Affinities.' From some strange delusion the writer seems to have become possessed with the idea that there is a tendency of Unitarians towards Episcopacy, and he labors to convince us that we had better change our direction, and instead of going over to, and prostrating ourselves at, 'the feet of a Church unknown to our fathers, except as a persecutor' return to the paternal bosom of Congregational Orthodoxy.

As for going over to Episcopacy there never was a time when that sect was less attractive or congenial to us, than at the present moment. Fanaticism, and division, the comparative absence of which heretofore reconciled many liberal and rational Christians to its communion, have of late years concentrated their disturbing and repulsive energies within its bosom. Not many Unitarians, in these days, will be likely to be drawn into it. Those now connected with its congregations, must be suffering a penalty for their false position severe enough to satisfy the indignation of the most unpitying zealot among us. But the apprehension expressed by the writer in the New Englander that we were verging towards 'the Church,' while it filled him with imaginary fear, excited in another quarter the most delusive hopes. It was really amusing to see with what avidity it was seized upon by certain Episcopal writers who instantly began to *come over us*, as the popular expression is, with most 'honied phrase.' But this is not the whole of the story. That article in the New Englander seems to have set in commotion the whole Orthodox denomination. In order to persuade us Unitarians to retreat to Orthodox Congregationalism, the writer labors to show that there is not such a wide distance, after all, between us; and that Orthodoxy has assumed such an aspect and made such approaches towards us, that 'a reunion of our dissevered community in a common evangelical faith,' would require scarcely any sacrifice, or compromise, or movement of any kind on our part. 'The science of theology,' says he, meaning Orthodox theology,

'Has made great advances since the Unitarian controversy began and was nearly concluded in this country. New philosophical theories have made plain and unobjectionable to reason, those doctrines of the Orthodox, from which, owing to bungling explanations, the common sense of Unitarians revolted. Some obstacles to their restoration have also been removed by the comparatively light estimation in which the Orthodox have come to hold the philosophy of dogmatic theology. Hypotheses relating to the mode of divine existence, to the origin of evil, to the atonement, to regeneration, and the nature of human depravity, designed to make these doctrines clear to reason, but adapted more or less to obscure them, are now recognized by the Orthodox as mere philosophical speculations, and not as matters of faith.'

'In our opinion,' he continues, 'nothing is wanted to gain the assent of the Unitarian body to an Orthodox creed, except a statement of the same, made in the light of modern science.' After having shown that, after all, we do not differ in essential doctrines, so much as in philosophical and fanciful explanations, which he adjudges to be of no importance, he expresses his most earnest and anxious hope 'never to witness the frustration of the desires and expectations of our ancestors in laying the foundation of religious and civil liberty on these shores, by the apostacy of the Unitarian body to the Anglican Church,' and begs us not to surrender to that Church 'the seats of learning, the cabinets of science and art, the accumulated capital, and the cultivated intellect of New England.'

This is all very well, and all very true. We honor the spirit and the discernment of the writer. There has been no doubt a great approximation between the Orthodox and Unitarian Congregationalists, in the course of the last twenty years. In the heat and the hurry of their violent separation, each party left behind much that it ought to have carried with it, and took off some things that it would have been better to have left behind. We trust that we have received, in the progress of controversy, discussion, and investigation, light from our Orthodox brethren, and reflected it back, in full measure upon them.

If the progress and present state of theological sentiment, among intelligent and fair men, of both sides, were faithfully traced and analyzed we agree with the writer in the New Englander that not enough of essential difference would be found, in faith or in spirit, to justify the present unamiable, unchristian, and anti-Christian alienation and separation between us, or to prevent a 'reunion' on the basis of 'a common evangelical faith,' which in all real fundamentals we each hold. We are thankful to the writer in the New Englander for having the courage to discharge his conscience by saying what many, on both sides, have long felt. He has held out to us the hand of reconciliation and we hold out ours in return. With one voice we bear testimony to the beneficent influence of inquiry and reflection in bringing us thus back towards each other; we gratefully discern and acknowledge that we have all made progress in Christian knowledge; and we experience that delightful spirit of 'charity' which, as the Apostle expresses it in the heading of this article, 'REJOICETH IN THE TRUTH.'

But the pleasant sounds of our mutual gratulations are jarred and interrupted by harsh discords arising from angry and growling bigotry, which still, in some quarters, resists the tide of progress, and refuses to open its eyes upon the light of day. While our friend, of the New Englander, most unwittingly inspired the Episcopalians with hope, he awakened the ire of Calvinism within the borders of his own sect. In a late Puritan, 'a Calvinistic Trinitarian' comes out upon him with great resentment; charges him with having made extraordinary, unbecoming, and groundless concessions, with having done gross injustice to the Orthodox in saying that they have 'made great advances,' in the course of a generation, and with betraying an unworthy 'spirit of flattery towards Unitarians.' We cannot refrain from quoting a passage or two from this 'Calvinistic Trinitarian.'

'The writer undertakes to show in part on what terms the desired reunion of Unitarians with us, may be effected. In regard to the atonement for example, he says, we need believe no more than that it was necessary to the salvation of man, that Christ should die. 'Whether this necessity consists in the indispensableness of his death as a means of ransoming mankind from Satan, or of appeasing divine anger, or of maintaining the authority of the Lawgiver while the penitent is pardoned, or on some other principle, orthodoxy requires only that we should believe in the necessity, and ascribe to Christ's death our salvation and the glory of it.' According to this statement, a man may deny the sacrificial and vicarious nature of Christ's death, and yet be sufficiently orthodox, provided he allow that on some *principle or other*, that death was necessary to salvation. But do not many Unitarians believe that the sufferings and death of Christ were, *on some principle*, necessary to our salvation? And does not this bring them within the above-named terms of fellowship? What if that principle be held to consist in the *moral effect* of his death on a witnessing world? still they are within the pale of orthodoxy on this point; because, if they cannot affirm the necessity of Christ's death on the ground of its being an expiation for sin, yet, if they can affirm it on '*some other principle*,' it will, in the judgment of this writer, answer all the purposes. But even if they cannot now comply with these proposed conditions of orthodoxy, a very slight change would enable them to do so. The terms afford ample room for liberty of private judgment. Believe any thing or nothing, in regard to the nature of the atonement, it matters not, provided you hold, that in some undefinable sense, the death of Christ was necessary to human salvation. If this is orthodoxy, then many a Universalist has been denied fellowship without cause; then those who hold that the death of Christ was necessary to supply what was lacking of human merit, and those who hold it to be the sole ground of acceptance, are equally entitled to our confidence, for both believe that without his death, we could not be saved. This may be the standard of orthodoxy of New Haven; but if any suppose that the great body of ministers and churches are prepared for such concessions, they are widely mistaken.'

Again, he says:—

'According to this writer, the opposition of Unitarians to Calvinism is not owing to any aversion to the doctrines of grace in themselves considered, but merely to the 'bungling explanations' with which they have been embarrassed. They are perfectly well disposed, it would seem, towards the Trinity, the atonement, regeneration, &c., provided they could only have a 'statement of the same, made in the light of modern science, to attentive ears and truth-loving hearts!'" In a word, if they could only see Calvinism as it has been amended and improved at New Haven, they would be able to withhold their assent no longer.

We are well aware that the Unitarians have been watching the 'recent advances in theological science' with great interest—that they are well pleased with the new divinity *so far as it goes*, and often refer to it as affording good ground of hope that the whole orthodox community will soon follow their example. And it may be a very practicable thing, for aught we know, to effect a union between them and the friends of the new theology.'

The Editors of the Puritan, in publishing this article, thus endorse its views.

'We give place to the following protest against an article, which some time ago appeared in the New Englander, because we think its grounds are substantial. Though the writer, with his more immediate associates, as will be seen, has grounds of complaint more specific than we and the Orthodox in general; yet, he has a right to be heard, in reference to those specific reasons, and the fault is not his, if there is to be—which may God forbid,—a revival of the strife about what was called New Haven divinity. If we had had the framing of this protest, standing as we do without the range of Connecticut, we should have felt warranted to utter it, in behalf of the great body of Orthodox ministers and churches; and our warrant would be, the authorized standards of those churches. And we should have felt an assurance, that a large portion of those who used to be ranked upon the side of New Haven divinity, would have sustained us. We are, indeed, astonished and grieved, that such a specimen of gross latitudinarianism has found a place in the New Englander; and we feel bound for our own part, and in the name of all who concur with us, solemnly to declare before the world, that what that article says of the Orthodox as a body—viz., that they are prepared to meet Unitarians on this middle ground—*is not the fact*. We feel that we, and the Orthodox in general, have suffered a serious injury by that article; and we were mortified and ashamed, when we heard the Unitarians shouting, *Io, triumphe!*'

We can assure our neighbors of the Puritan, that it is not this article in the New Englander alone, that inspires us with encouragement and confidence. In all directions our own denomination is holding its ground with increased faith and zeal; while in the Orthodox Churches, our principles of interpretation and the general tone and pervading features of a liberal, and rational theology, as we have held and expounded it, are silently but rapidly extending themselves. Some are acknowledging a full conviction of the truth of Unitarianism, and all are feeling and showing its influence. In the meanwhile we are keeping our minds open to receive new and increased light from every quarter, and from Orthodox scholars and divines, as well as from others. We feel and know that our own theology is becoming clearer, and more comprehensive; sinking its foundations deeper, and raising its superstructure higher. And in view of the constant advancement of ourselves, as well as of others, towards a genuine and real ORTHODOXY, we desire always to experience that 'CHARITY WHICH REJOICETH IN THE TRUTH.'

CHILDRENS' BOOKS FOR THE WEST.

We are most happy to present our Readers, and all their young friends, with the following appeal. We are sure it will not prove unavailing. Contributions of Sabbath School Books, or of money wherewith to purchase them, may be directed to Mr. Barnard, No. 5 Warren Street, or Mr. Welch, No. 21 Commercial Wharf, who have an opportunity to forward them to their destination.

For the Register.

ST. LOUIS, Nov. 23d., 1845.

To the Boys and Girls of the Boston Sabbath Schools.

DEAR FRIENDS,—Although we are many hundreds of miles apart from each other, yet we know that we are children of one Father, and learn from the same teacher and friend, Jesus Christ; so we feel that you and we are brothers and sisters. Therefore we wish to to tell you, that we pray to God to give you good and wise Sunday School teachers; and that He may cause you all to grow up to be good men and women. And we hope that you will pray to God, to bless us in like manner.

But this is not the only reason we had for writing to you. For we have a favor to ask of you, and hope that you will grant it if you are able. You must know that we have not many books in our library, and we should like, very much, to increase their number; but we have no money to buy any. But we have heard that you are better off than we are, in that respect; and that you get a number of new books every year. We therefore suppose that you might happen to have some old books on hand, which all of you have read, but which would, nevertheless, be quite new to us who have never read them. We further thought, that you might be willing to make us a present of some of them, and by writing to us about it in a kind letter, to make our hearts rejoice within us. And this, brothers and sisters, is the principal thing we had to write to you about.

If any one of us gets a good book from the library, he soon tells others, and they the rest, so that it is in constant demand, till we all have read it. And then it is very pleasant for us to talk about it, and many good things we read in it. This is what we should like to do with you, about the books that we think you will send to us, if you have any to spare; but then we are so far apart, that it is quite likely we shall never meet in this world to talk about anything. But we hope some day to meet you in heaven, if we can't in this world; and there we shall have plenty of time to talk about good books, and all other good things; for our friend and teacher, Jesus, tells us, that if we live, and believe in him, we shall never die. And we believe everything he says, for we know he always did right, and always told the truth.

We pray to God to bless you all, and make you all good. And we remain

Your brothers and sisters, the boys and girls of the Pine St. Free Sabbath School, by their Superintendent M. D'LANGE.

IMPORTANT MOVEMENT.

The following Report, with a statement of the circumstances to which it relates, has been put into circulation in the Unitarian Congregations of Salem and the vicinity.

'A meeting was held at Barton Square Chapel, on Sunday evening, December 7th, to consider the subject of forming an ASSOCIATION OF FRATERNITY, among the Unitarian Societies of Salem and vicinity,—for the purpose of sustaining and diffusing our faith. At that meeting statements were made respecting the wants of our denomination in this immediate neighborhood, the need of increasing sympathy, union and action among its friends, and a better acquaintance with its numbers and resources. These were deemed of sufficient interest and importance to authorize the appointment of a Committee, consisting of the Clergymen and two Laymen from each of the Unitarian Societies of Salem, Beverly and Danvers, to report on the subject; and on Sunday evening, December 21st. the following Report was unanimously adopted:

REPORT.

The Committee appointed at the last meeting, would report in brief by the following *Preamble and Resolve, with a Draft of a Constitution:*

PREAMBLE.

WHEREAS, it is felt by many, in the Unitarian Societies in this region, that a closer union and warmer sympathies between them are greatly to be desired;—and whereas, no union of Christians, of whatever faith, is so valuable as that which is cemented by mutual aid and cordial co-operation in good works;—and whereas, there is known to be a large field for such exertion in our own neighborhood and County, over which are scattered many of our faith, who yet are unable by themselves to support the religious institutions they hold dear;—and whereas a special Agent might operate with great usefulness among such, in visiting, in preaching, in distributing books and tracts, in bringing them into connexion with each other and with established churches, and in promoting a more intimate and active communication between them and us;—and whereas, a suitable organization for supporting that agency, for collecting valuable statistics, for making us acquainted with our numbers and resources and with each other, for enlisting our sympathies, concentrating our energies and kindling mutual living zeal, and in general for sustaining, diffusing and rendering most effective our common precious faith, cannot fail to result in great good to ourselves and to others;—therefore,

Resolved, That for these purposes, an Association of individuals from the several Unitarian Societies of Salem, Beverly, Danvers, Lynn, Marblehead and Gloucester, be now formed under the name of

'The Fraternity of Unitarian Churches in Salem and Vicinity.'

THE FRATERNITY shall be composed of all the subscribers to its funds. The officers shall be an Executive Committee, consisting of the Clergymen and two Laymen from each Parish represented in it; these last to be chosen at the annual meeting, and also a Treasurer and Secretary, to be elected by the Committee from themselves. The members of the Committee from each Society shall see that subscriptions are taken in it and passed to the Treasurer, in the month of January in each year. The Executive Committee shall appoint and direct the Agent or Agents, shall manage the general affairs of the Association, may call meetings at their discretion, and shall report at the annual meeting, which shall be held at such time and place as they may designate. Any alterations of this Constitution may be made by a vote of two thirds of the members present, at meetings duly notified.'

A Committee was appointed composed of three gentlemen from each of the societies in Salem, from the First and Second Churches in Beverly, and from the societies of our faith in Danvers, Lynn, Marblehead, and Gloucester, to obtain subscriptions.

We understand that spirited meetings were held, on the last Lord's day, in Lynn and in Danvers, to promote this object, under the auspices of Rev. Mr. Thayer, who has taken a leading part in the movement.

We earnestly hope that the friends of Liberal Christianity in that neighborhood will with one accord co-operate in this movement. There is a great and growing preponderance of liberal sentiments in the southern district of Essex county. But the moral influence of those who cherish them has not been, heretofore, justly exercised in consequence of the want of mutual knowledge and sympathy. They may now be brought together, encouraged and invigorated, made to feel their combined strength, and to put forth an influence from which the most favorable effects are to be confidently expected.

Such an organization of Unitarians, in particular districts, as a general practice, would be promotive of the best results; it would impart multiplied energy and life to our cause, and would supply new resources to the American Unitarian Association, and widen the field of its operations.

NEW PUBLICATIONS.

I. Gould, Kendall & Lincoln have published, 'The Union of the Holy Spirit and the Church in the Conversion of the World' by Thomas W. Jenkyn, D. D. author of 'The Extent of the Atonement in its relations to God and the Universe.' First American from the second London edition.

The work of Dr. Jenkyn on the Atonement, was noticed by us a few weeks ago. Like that, the volume before us is chiefly interesting to Orthodox readers, and like that, may have a good effect in bringing Calvanistic modes of opinion and speech before the mind in such a variety of minute applications as will be likely to awaken questions, and lead to reflections which may shake the faith of some. The doctrines of Orthodoxy will not bear to be inspected in such a detailed analysis, or traced in all their possible bearings. In reading this work we are confirmed in our impression that the Orthodox system, after all consists in words more than in any substantial forms of thought. If, in this work, technical terms were dropped, and the real ideas they express substituted, a large part of the volume would cease to bear the features of Orthodoxy, and become rational and scriptural. If the subject it treats were stated to be, instead of 'the Union of the Holy Spirit and the Church,' the co-operation of the Spirit of God with the spirits of good men in the conversion of the world, it would bring the work out of the darkness of scholastic fogs and vapors, into the light of common sense.

The work will to much good, notwithstanding, for it refutes a considerable portion of the worst errors connected with Orthodoxy in the popular mind, as the following titles of the sections in the last chapter, show:—Section 1. Conversion not Miraculous; 2. On the Influence of Truth in Conversion: 3. On the Instrumentality of the Church in Conversion; 4. On the Agency of Man in his own Conversion; § 1. The Reality of Human Agency; § 2. The Adaptation of Measures to the Laws of Thought and Emotion. 5. On the Efficiency of the Holy Spirit in Conversion. We rejoice to find views like those we now proceed to quote, circulating with the stamp of accredited orthodoxy:

'Conversion is a change of mind; that is, the mind changing. Conversion is not an EXCHANGE of mind: it is not a sum of thoughts or an amount of mental habits infused into the place of a dislodged mind. When a man changes his mind, the mind does not alter or exchange its mental elements; it only changes its character.'

'The man who has thus changed his mind is, on the subjects to which the change relates, entirely altered, and is, in the language of some ancient philosophers, regenerated. He is become, not in the essential elements, but in the tastes and practical character of his mind, a new creature, for he has undergone an intellectual conversion. This takes place daily in every instance of conversion from ignorance to knowledge, and from error to accuracy.'

'Some Christians, for the sake of expressing their high sense of its grandeur, have described this spiritual conversion as miraculous. This epithet, which was at first, perhaps, used popularly and oratorically, came, at last, to be interpreted literally.'

'There is no ground in the facts of the case, or in scripture testimony, or in Christian observation and experience, to support the opinion that conversion is miraculous. When we, in the common affairs of life, change the minds, inclinations, and habits of others on great points, and subjects of immense importance, we never suppose that we have wrought a miracle, even in subduing the most stubborn and obstinate, and in reforming the most depraved and obdurate. Conversion from evil to good is no more miraculous than conversion from good to evil: for the conversion of our first parents from holiness to sin was not miraculous, but accomplished by the operation of well-adjusted means. In the sacred scriptures, conversion is enforced as the duty of the sinner himself.'

'Metaphors are intended for illustration, not for argument. To turn metaphor into an argument, is to turn the hue into the flower, or the shade into the substance.

'This non-miraculousness does not impair the grandeur of conversion; for as a production and phenomenon, it is equally splendid whether it be miraculous or not; just as the wine is of the same character, whether produced by miracle, as in Cana, or generated by the beautiful operations of nature; or as water is of equal value, whether brought forth miraculously from a rock, or gushing from a fountain according to established laws.'

II. An Address on the Annexation of Texas, and the aspect of Slavery in the United States, in connection therewith. Delivered in Boston, Nov. 14 and 18, 1845. By Stephen C. Phillips. Boston: Wm. Crosby and H. P. Nichols; 118 Washington Street. 1845.

This Address is a thorough and instructive discussion of the important subject to which it refers. It is the result of great political and economical experience and reflection, by one whose knowledge of the business and interests of the country renders his zeal enlightened and gives weight to his opinions. Although the efforts of Mr. Phillips and of those who acted with him have failed of success, this pamphlet contains statements and reasonings of permanent value and interest, which must finally be recognized as essential to the preservation, happiness and honor of the country. The Almighty has linked together righteousness and prosperity, and the principles Mr. Phillips advocates will be found, at last, to be the only ones on which the American Union can be perpetuated in true glory, and with a dignity worthy of the character it claims before the world.

Some of the speculations it contains, we hope, will arrest the attention of our Southern Statesmen and people:

'All that the slave contributes is human labor: human labor, therefore, is all that is essential; and if that can be contributed otherwise than by slaves, slavery is not indispensable: if it can be otherwise contributed so that it will be more profitable, slavery is not expedient; and consequently, if slavery has been an unnecessary and the least profitable mode of labor during the whole progress of the cotton culture, all the improvements and prosperity resulting therefrom have been retarded and diminished by our resort to slavery.

The only question, therefore is, whether human labor cannot be obtained for the culture of cotton in some other mode than by making slaves of the men who perform it. The labor of slaves, as all know, is reluctant, compulsory, stinted; a large gang of slaves, under the lash of the overseer, will not perform as much as a few free laborers, left to work by themselves. Why, then, are not free laborers employed in the cultivation of cotton? This question has usually been answered by stating, as if all admitted it, that white men only can be free laborers, and that none but the negro can bear the climate of the cotton region. But the time has gone by to grant either of these postulates; there are many free negroes, and the climate of a large portion of the cotton region is claimed and proved to be as healthy for the white man as the climate of any part of the country.'

'I feel that I have proceeded far enough, though but a single step, in speaking of the connection between cotton and slavery. All that cotton requires for its cultivation and manufacture is human labor and skill, singularly diversified and beautifully combined. For this labor and skill, in every stage succeeding the growth and gathering of the crop, it is indebted to freedom; the saw-gin, the throstle, the mule, and the power-loom are all the inventions and appliances of free genius and labor. The slave is required, the slave can be employed, only upon the plantation; but let me say that the time has come when men of common sense are or should be convinced that the slave is not needed and should not be employed even there; that his place may be better supplied by a freeman; and that the master, if he consult his interest or his duty, need not look beyond his slave to obtain a freeman. Let me venture to say that the time has come when the free negro—even the fugitive from slavery who has the good fortune to remain in safety—is seen to aspire to the improvement attainable by other human beings, and when he is beginning to prove himself capable of attaining it,—sufficiently so, at least, to convince us all, beyond the possibility of a doubt, that, with free hands and for fair wages, all who are slaves can and will labor for their masters, or for themselves, and thus indirectly for us, far more diligently, and with greater profit, than when shackled and scourged, and subject to all the disadvantages of their present condition.'

III. The Christian Examiner and Religious Miscellany,' No. CXXXIII. Fourth Series. No. XII. Jan. 1846. Boston. William Crosby.

This number of the Examiner appears in an enlarged form, the proprietors having concluded to make an addition of seventy-two pages to each volume, without making any additional charge upon their subscribers. We have always regarded this periodical as invaluable in its influence upon the cause of christian truth, and a literature worthy of that truth; and we confidently urge such a patronage of it, as liberal christians ought to render, and which would adequately reward its learned editors, and enable them to raise it to a still higher standard of value.

The number before us contains a learned and interesting article on Augustin, concluding with a parallel between him and Jonathan Edwards, and Pelagius and Dr. Channing.

The late venerable Dr. Andrews of Newburyport, is suitably noticed, in a brief article.

An elaborate and thorough treatise follows on the numerous Hymn Books, which are or have been used in our congregations. The remaining articles, which are as follows, are able and interesting:

'Duty of American Women. On Christian Union. Stuart on the Old Testament. Christianity Without Christ. Life and Character of Dr. Ware. Plato against the Atheists. Prisons and Prison Discipline.'

From the notice of Professor Stuart's book on the Canon of the Old Testament, we quote the following:

'We should be glad to close without saying anything of the spirit and tone of the book.—We are aware that great latitude should be allowed for the expression of earnest feeling in a writer who is interested in his subject. But we might cite instances of supercilliousness and discourtesy from Mr. Stuart's book, wholly unbecoming a Christian scholar and gentleman.—We might specify frequent instances of the *argumentum ad invidiam*, and of an offensive mistatement of the question under discussion. We might quote several passages, which are adapted to give false impressions of the opinions, not only of Mr. Norton, but of Gesenius and Eichhorn, to persons unacquainted with those writers. What does Mr. Stuart mean, when he says that Gesenius was '*most of his life* a strenuous asserter of the late origin of the Pentateuch?' If he means that he ever altered his opinion on the subject, we believe the assertion to be destitute of foundation. Again, what does he mean, when he says of Eichhorn, that 'he is left in the race of neological criticism immeasurably behind De Wette, Ewald, Lengerke, Mr. Norton and their compeers.'—Even in relation to the Old Testament this sweeping assertion would be unjust to Mr. Norton. But we presume not one reader in a hundred would limit the assertion to the Old Testament. Now Eichhorn disbelieved every supernatural occurrence, recorded either in the Old Testament or the New. He had no faith in any miracle, or proper prediction. Though he maintains the Mosaic authorship of a considerable portion of the Pentateuch, he expressly excepts that part of Exodus, comprising nearly half of it, which treats of the departure of the Israelites from Egypt, and the miraculous events which preceded it. He denied the genuineness of the three first Gospels, and of several other books both of the Old Testament and the New. And yet, says Mr. Stuart, he is left far behind in the race of neology by Mr. Norton. And it is of such a man as Eichhorn that Mr. Stuart says, 'nobly has he managed the cause of what I believe to be sound criticism, and justly has he decided it.' All this praise is given him for maintaining, in his declamatory way, the genuineness of those parts of the Pentateuch, which he supposed to imply nothing supernatural.—We have read of those who could 'strain at a gnat and swallow a camel;' but we have never known the proverb more truly exemplified than in the case of a learned Professor, who could in the same breath laud Eichhorn, and condemn the author of the 'Evidences of the Genuineness of the Gospels.'

It gives us no pleasure to make the general remark, that this book of Mr. Stuart, though coming from one who deserves high praise for the impulse which he has given to the cause of sacred literature in our country, is anything rather than a scientific, scholarlike production. It abounds in loose and inconclusive reasoning. It may please a certain class of readers, who are never troubled with doubts or difficulties of any kind, or who delight to see odium cast upon those who differ in opinion from themselves.—It may restrain the researches of the timid, and bind them to what has been thought or believed. But it will not convince an earnest and thorough inquirer.

We might remark upon some statements and opinions of Mr. Stuart, different from those commonly received by the Orthodox, and which appear to us not very consistent with the main point which he labors to establish.

The article on Christianity without Christ, among other excellent thoughts, contains the following on 'Modern Orders':

That we may not be misunderstood, let us again state distinctly the objection we urge against several of our modern associations. It is not that they do not aim at, or accomplish any good. We admit that they do a measure of good. The social meetings of their members may tend to cultivate social feelings, their acts of charity must greatly relieve suffering.—Nor do we object now to these Societies, that they have secret bonds of union, nor that the members might be disposed to favor one another in courts of justice, in political elections, and in private dealings. Neither do we object to these Societies, that they offer inducements to the unworthy to seek admittance to them from unworthy motives. Nor lastly, do we urge the general objection applicable to any place or occasion, be it a dram shop, a reading room, or a club, which takes men regularly from their families, and offers them a more attractive place than their homes for finding interest and enjoyment after the labors of the day. We object to these Societies solely on Christian grounds. They give up the name of Christ for a fanciful, if not a silly name of their own. They make charity an obligation peculiarly due to fellow-members, instead of extending it equally and irrespectively to all sufferers, without any favor or distinction, according to the parable of the good Samaritan. They take out the very life from the rule proposed in that parable, and substitute for it the ancient method of Spartan hospitality.

Is there not some little deception too, in thus putting away the name of Christ, and in trying to do without his sanction, and by an improved method, the very work which he proposed and consecrated, and of which he gave the all-sufficient and only sufficient rule? For see what would be the result in a few years, if the tendencies which have been to such a degree developed were still to strengthen themselves. The next generation coming on to the stage of life would find the Christian Church a deserted and lifeless, or merely a lingering and ineffective institution, clung to only by a few women who are denied admission to our modern Societies, while some really Christian works, and the very work which the Christian Church set in motion, would be going on here and there, by portions in the community under sham or fictitious titles, and some other Christian works would be neglected altogether, because the name and sanction of the Master had fallen into disrepute. We are well aware, that some may meet these objections by alleging that the Church does not fulfil the purpose of its Founder, by laboring as a great benevolent institution and performing its work of mercy independently of all human distinctions. To this plea we are content to reply, that it therefore becomes every Christian believer to give all his zeal and labor towards turning the Church back to its true work and purpose, instead of aiding in its perversion by forsaking its one great tent for some petty encampment which would set up rival claims.'

IV. Letters to Young Men, founded on the History of Joseph,' by William B. Sprague, D. D. of Albany. Albany. Erastus H. Pease.

Dr. Sprague is one of the most fertile and attractive authors in the American clergy, and his style, originally uncommonly good, is continually becoming more and more pure, simple, translucent, and effective. The volume before us is his latest and we think his best production. It is one upon which his reputation as an elegant writer, and as a promoter of virtue and religion, may safely rest. We are pleased to find a work so beautiful and valuable in its contents, presented to the public in so appropriate a shape and dress. Its typography, paper, and page are unusually neat, tasteful, and agreeable to the eye.

All persons who have been led to reflect, as who in christendom has not? upon the story of Joseph, have felt how full it is of instruction and of delightful impressions, but we cannot but express our pleasing surprise to find it, under the graceful pen of Dr. Sprague, yielding such a wonderfully complete body of practical wisdom, and, without straining a single point of interpretation, marking out the entire path of virtue and happiness for the young to pursue.

We cannot better accomplish our purpose of recommending this book to all our readers than by copying the table of its contents. After a brief 'outline of the History of Joseph,' the author draws from it the following topics:

'PART I—*Sources of Danger to Young Men*—Danger from excessive parental indulgence; Danger from injurious treatment; Danger from living away from home; Danger from living in a corrupt state of society; Danger from being suddenly cast into adversity; Danger from being entrusted with the interests of others; Danger from coming into possession of great wealth. PART II—*Character to which Young Men should aspire*—Integrity; Diligence; Economy; Dignity; Sympathy; Filial Regard; Dependence on God. PART III—*Rewards that Crown a Virtuous Course*—Virtue crowned with safety; Virtue crowned with peace; Virtue crowned with riches; Virtue crowned with honor; Virtue crowned with usefulness; Virtue crowned with HEAVEN.'

Let us congratulate the friends of christian virtue, and all who long for the establishment of the Redeemer's Kingdom, that so many of the leading minds in the great denominations, are relinquishing the narrow aims of sectarian theology, and devoting themselves in a spirit which must meet with a response from good and enlightened men of all sects to that general moral advancement of society, which is the true design of the gospel.

IMPORTANT ADDITIONS TO OUR SACRED LITERATURE. Our readers will learn with great satisfaction of the early appearance of the following works:

'Writings of Henry Ware, Jr., D. D.'

'In preparation, and shortly will be published, by James Munroe & Co., Selections from the published and unpublished Discourses and Miscellaneous writings of Henry Ware, Jr., D. D., in two or more volumes, 12 mo. of about three hundred and fifty pages each, together with a new devotional work, designed by Mr. Ware as a continuance of his former work, 'the formation of the christian character, addressed to those who are seeking to lead a religious life.' Edited by Rev. Chandler Robbins.'

We continue to receive from Peirce Waite & Co., 'Little's Living Age,' and from Saxton & Kelt 'Harper's Illuminated Bible.'

For the Register.

ORDINATION AT WALTHAM, MASS.

The ordination of Mr. Thomas Hill as Pastor of the Independent Congregational Society in Waltham passed off very pleasantly on the twenty-fourth of December. The Introductory Prayer was offered by Dr. Field of Weston. The Scriptures read by Mr. Newell of Cambridge, and a hymn sung, written by Mr. Bacon of the Divinity School. Mr. Bellows of New York in his Sermon showed that there has always been in the Church a substantial unity of faith now beginning to be more clearly recognised than ever. The Ordaining Prayer was offered by Mr. Gannett of Natick. The Charge delivered by Mr. Stetson of Medford. The Right Hand given by Mr. May. of Leicester. Mr. Ripley of Waltham addressed the People. The Concluding prayer was offered by Mr. Frost of Concord. The Benediction pronounced by the new Pastor.

A Collation followed at the Massasoit House. About three hundred sat down to the table. A blessing was asked by Mr. Whitney, Pastor of the Orthodox Society and thanks returned by Mr. Farnsworth, Pastor of the Universalist Society. The company were much disappointed that Father Taylor whose presence had been promised was obliged to be absent, but managed to content themselves with some very good speeches made by Mr. Stetson, Mr. Whitman and others, both ministers and lay brothers, and all went home satisfied, we believe, with the events of the day, and wishing *prosperity to the Church* that had taken a pastor.

NEW WORK ON THE NORTH AMERICAN INDIANS.

Col. McKenney who for many years was at the head of the Indian Department of the Government at Washington, and who has signalized his interest in the tribes with whom for such a length of time he was placed in an intimate official relation, by numerous writings and addresses in their behalf, proposes, if a sufficient number of subscribers can be procured to sustain the cost of the enterprise, to publish a couple of volumes 'on the Origin, History, Character, and the Wrongs and Rights of the Indians, with a plan for the preservation and happiness of the Remnants of that *persecuted* race.' The work will embrace 'Memoirs, Official and Personal, Sketches of Travels,—A War Excursion, and descriptions *of Scenes* along the Western borders.' From the extensive observation, and experience of Col. McKenney, and, from his generous and devoted enthusiasm, on the subject he proposes to treat, and also from his talents and eloquence, we may confidently look forward to a work of the highest interest and value. His splendid Indian Portrait Gallery, and his lectures on the subject delivered in various parts of the country to delighted audiences, have left an *impression* upon the public which will *secure*, we doubt not, a wide spread patronage *to his* proposed work. The first volume *is to be* dedicated to Mrs. Madison; the dedication of the second is a well merited *tribute* to a venerable and most enlightened philanthropist, whose pen and whose benefactions have always been devoted to this and other great interests of humanity and truth. It is as follows:—

'TO MRS. E. SAUNDERS, *Salem, Mass.*—MADAM.—The moment I concluded to publish my Discourse on the Origin, *History* and Character, and the Wrongs and Rights of the Indians, it was in association with your name. How natural! You have, with your pen, most eloquently pleaded the cause of the poor Indians, and by your purse sustained the efforts of others, made in their behalf. These very discourses were

RELIGIOUS INTELLIGENCE.

WEEKLY SUMMARY.

PROGRESS OF PUSEYISM IN ENGLAND.

The latest intelligence from England, gives a very alarming account of the extensive defection from the Protestant cause in the established Church of that country. The Catholic Bishops in Ireland have recently held a convention and unanimously pledged themselves to resist the proposed measures of the British ministry for the promotion of education, on liberal principles, in that island; and in the meantime, a rapidly increasing current is setting from the bosom of the English Church to swell the influence of Popery in Great Britain itself. So long as the Great Protestant secis persist in violating the essential spirit of Protestantism, by imposing creeds upon their own followers, and getting up 'Christian alliances' upon narrow and exclusive principles, the relative strength of the Roman Catholic Church will continue to increase.

As we propose to keep our readers advised of the course of things in this, as in every other department of the theological world, we present the following extracts.

The first is from Protestant papers, lamenting the progress of Romanism.

CONVERSIONS TO POPERY.

'The last week was not by any means barren of events in the movement still going on in our Church. The Romish party continues to gain strength in a variety of ways. We will instance a few cases.

The Romish priest of Northampton thus writes to a journal of his own sect:

'Yesterday, the Rev. Frederick W. Faber, Rector of Elton, with seven of his parishioners, accompanied also by Thomas Frances Knox, Esq., B. A. Trinity College, Cambridge, made public profession of the Catholic faith in our collegiate chapel of St. Felix; and this day I had the inexpressible comfort of administering the sacrament of Confirmation and the Holy Communion to the same edifying and fervent band of devout converts.'

The *Church and State Gazette* informs us that several members of the congregation of the Rev. W. U. Richards, successor to Mr. Oakley at Margaret Street Chapel, have recently entered the Church of Rome.'

The same journal makes the following startling assertion:—'We announce with the greatest regret, and upon authority which, though we cannot name, we consider indisputable, that one of the chaplains of the Bishop of London is on the point of being admitted into the Romish Church!

We may add, that we have heard, and believe, that the widow and daughter of *a late rector of Fulham* have been earnestly endeavoring, very recently, to obtain a site at Fulham for a large Romish chapel and convent!

Another journal informs us that 'the Lord Bishop of Olena, the Right Rev. V. A. of the district, has taken possession of land for the erection of a chapel for Hackney, and for a convent of the Sisters of Charity.'

This is pretty well for one week. But what most surprises people is, that amidst all this there is not the slightest movement on the part of the authorities of the Church either to check or to counteract, or in any way to remedy the evil. Rather would it appear, from their complacent silence, that they are well pleased, and entirely satisfied, with what is going on.

As, for instance, Mr. Oakley turns Papist, and quits his chapel. One would have expected that some alarm would have been caused by so unusual a circumstance, and that *special care* would have been taken that, in filling up the vacant place at Margaret Chapel, a sound Protestant should be selected. But instead of this, Mr. Oakley *is allowed to nominate his own successor!* The very person—his own curate—who had been assisting him in the work of 'unprotestantising' the congregation, is named as the new minister; and now we hear, and have no right to be surprised at hearing, that 'several members of the congregation have recently entered the Church of Rome.'

There are hundreds who are still preaching the same semi-Romish doctrines which have landed Newman, Oakley, Ward, and Wingfield, in the apostacy. And while the connexion continues between cause and effect, and Tractarianism is still suffered to lodge within our Church's precincts, we may safely calculate on a constant stream of apostates to Romanism—passing over without exciting, apparently, any alarm, scarcely any disapprobation, among those who are supposed to be guardians of our Protestant Church!

OXFORD, FRIDAY. J. Earle Welby, Esq., M. A., Fellow of Magdalen College, has resigned his fellowship preparatory to seceding from the English Church. Another of the parish clergy of Oxford, making a third, within the last three weeks, is also mentioned as having given up his office in the establishment. The Rev. C. E. Heaton, M. A., Fellow of Jesus College, whose name appears in the list of those who thanked the proctors of the university for preventing the condemnation of the *Nineteeth of the Times*, was yesterday appointed by the late bishop to the important curacy of St. Ebbes in this city. This step, to effect which a vacancy has been suddenly created in the Church, is regarded as the result of the intrigue of the Tractarian party left in the university.' [Standard.

A Catholic paper exults as follows:

GONE AND GOING TO ROME.

'From our papers by the Acadia, we learn that the good work is 'going bravely on' in England. The second Reformation has commenced in earnest, and bids fair to undermine the establishment. It has its effects in this country also, as may be inferred from the 'manifesto' or 'bull' issued by Bishop Eastburn.

The *London Standard* says:

'The Rev. Frederick William Faber, M. A.' Fellow of University College, Oxford, who is understood to have joined the Roman communion, is known to the public as the author of 'The Cherwell Water Lily, and other poems, and as editor of a portion of the Lives of English Saints. Mr. Faber had attained high honors while graduating in this University, having been placed in the second class classics in Michaelmas term, 1836. He was the successful candidate for the Newdigate prize in the same year, subject—'The Knights of St. John,' and obtained the Johnson theological scholarship in 1837.

The Rev. Edward G. Browne, Curate of Bawdsey, Suffolk, St. Mary's Oscott, has resigned his charge, and entered into the Catholic Church. A letter from this gentleman will be found in another column.

The Rev. Mr. Wells, of Trinity College, Cambridge, was received into the Catholic Church at the cathedral at Birmingham, on Monday, 27th Novembet, where, on the following day, two other Anglican clergymen arrived for the purpose of making their profession of faith.

The Rev. Messrs. Glennie, Marshall, and Coop of the low Church, with young Mr. Woodmasson, son of Mr. Woodmason of Littlemore, were received into the Catholic Church at Oxford, on Tuesday, the 25th November, where several other clergymen were expected.

It is reported (says the (*London Herald*) that at the late consecration of St. Savior's Church at Leeds, a declaration of loyalty to the Church of England, and of aversion to 'Popery' was proposed, and was signed by many of the clergymen present but that Dr. Pusey and his friends *refused* to sign it.

Mr. Capes, brother of the Rev. Mr. Capes of Bridgewater, is among the recent converts.

A Mrs. Kngland, wife of a printer at Oxford, late of the congregation of the Rev. Mr. Coffin, Vicar of St. Mary Magdalen, is now a penitent of the Rev. Mr. Newsham, at which chapel Mr. Newman is a communicant.

We are sorry to learn, (says the *Statesman*) that in Ireland, more goings over to the Catholic Church by ladies of the highest rank are likely to take place soon. We refrain from hinting at any name.

The *Church and State Gazette* contains a letter from Edward G. Browne, late curate of Bawdsey, in Suffolk, announcing that he has 'obtained admission into the (Roman) Catholic Church.' In this letter Mr. Browne, speaking of the English clergy, says—'I use the term 'clergy' out of courtesy to those laymen in England who are laboring under a delusion in imagining themselves to be in holy orders.' And in a posteript he says—'Will you please to insert this letter as the production of Mr. (not the Rev.) Edward G. Browne?'

The Tablet of Nov. 29 says:—Mr. Wells, of Trinity College Cambridge, was received into the Church at the Cathedral in Birmingham on Monday, where on Tuesday morning, two clergymen of the Establishment arrived for the purpose of making their profession of Faith.'

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

COMMERCE OF BOSTON. The number of foreign arrivals from January 1st to December 31st, 1845, was 2305. The number of foreign arrivals from January 1 to December 31, 1844, was 2174. Increase of foreign arrivals over the last year, 131. The number of foreign clearances from January 1 to December 31, 1845, was 2200. The number of foreign clearances from January 1 to December 31, 1844, was 2000. Increase of foreign clearances over the last year, 200.

REVENUE.

First quarter,	1844	$1,302,638 95
Second "	"	1,505,856 49
Third "	"	2,086,602 60
Fourth "	"	1,039,848 10
		$5,934,945 14
First quarter	1845	946,668 72
Second "	"	1,279,657 72
Third "	"	1,938,757 67
Fourth "	estimated at	1,065,675 00
		$5,230,759 19

Decrease of revenue, $704,185 95. [Post.

THE WILL OF OLIVER SMITH, OF HATFIELD. The death of this aged and wealthy gentleman has given rise to much curiosity, and on the part of many a deep anxiety as to what disposition of his immense property he has made by his will.

We are informed of some bequests in the will which it may be proper to mention. From what we can learn, Mr. Smith has left over half a million of property. Much of this is disposed of for charitable purposes, and a large amount for benevolent and philanthropic objects.

To eight towns in this immediate vicinity, including Northampton, Hadley, Amherst, Hatfield and Conway, is bequeathed a handsome legacy for the relief and support of poor widows. Another large and rather novel bequest is made to the same number of towns and probably the same towns, to be paid to each young and worthy man or woman within the same, upon the event of his or her marriage.

We also understand that Mr. Smith has left a large sum to be devoted to the establishment of an agricultural school or college to be located in Northampton—the sum not to be invested in that object until it has doubled by interest the amount bequeathed.

Since writing the above we have received the following note from a friend in Hatfield.

$200,000 is given to Northampton for the establishment of an agricultural school, but not to go into operation until the above named sum is doubled.

$360,000 is given to eight towns, viz:—Northampton, Hadley, Amherst, Hatfield, Williamsburg, Deerfield, Greenfield and Whately, as a permanent fund for the benefit of orphan children and children of the poorer classes. The fund is to be managed by trustees. $10,000 is to go to the Colonization Society. [Northampton Courier.

The will of the late Abijah Fisk was opened yesterday, and was found to contain the following liberal bequests:—$5,000 to the Public School Lyceum, of the Second Municipality; and a three story brick building, situated on the corner of Bourbon and Customhouse streets, to the city, to be used for the purpose of a public library. [New Orleans Tropic. Dec. 19th.

TUESDAY, Dec. 30.

CONGRESS. The Senate was organized at noon, when

Mr. Hannegan's Oregon resolutions were taken up as the matter first in order, and he moved that they be printed, and made the order of the day for the third Monday in January.

Mr. Calhoun opposed the motion, and spoke against the resolution with great energy. Said they declared the question could NOT be settled by negotiation, and conveyed an implied censure upon the administration for offering the 49th line of parallel, as the boundary. Mr. C. sustained the administration, and offered an amendment, declaring the full power of the President and Senate to make a treaty on the basis of the 49th degree, and recommending the renewal of the offer of that line.

Mr. Hannegan replied with zeal. Said he was as independent as the President, and, in terms of eloquence, contrasted the conduct of certain statesmen as exhibited on the Oregon and Texas questions.

Mr. Calhoun rejoined, and declared that the passage of the resolutions of Mr. Hannegan would inevitably lose us for the present all of Oregon. This view he explained at some length.

Mr. Haywood, of North Carolina, rose and made a conciliatory speech, and moved to lay the whole matter on the table.

Mr. Archer, of Virginia, expressed his cordial approbation of the course of Mr. C. and thanked him for it.

Mr. J. M. Clayton of Delaware, thought that the Senate ought not to commit itself in advance of an anticipated treaty.

The resolutions were finally laid upon the table.

☞ The reaction which has taken place in Europe in railroad speculations has affected our Canadian neighbors severely, and prostrated their great enterprises. We copy the following from a Montreal paper.

GREAT WESTERN R. R. SCHEME BLOWN UP. Our correspondent's letter and the accompanying extract from the London Times contain revelations deeply interesting to the Canadians. After all Sir Allan McNab's assurances, not only of the certainty of the Great Western Scheme, being carried out, but also of capital being supplied for new Canadian lines, it turns out that the whole scheme was a *bubble, a disgraceful job*, highly discreditable to all parties concerned. 60,000 shares were taken up by Mr. Hudson and some other speculators and re-issued at a premium of £3 10s per share or at a profit of £210,000. It appears that 30,000 shares were actually got rid of at this rate, a portion being given at par to the Stock Exchange as a bribe to puff the scheme. The panic having affected this Stock as well as others, the speculators have *wound it up* returning £1 10s to the parties who had been defrauded. The balance will probably cover the expenses, &c. Sir Allan McNab will receive the news probably on the very day (to-morrow) of the great dinner got up for him to compliment him on his success. What an appetite it will give him! We really think Sir Allan ought ro give some explanation as to his participation in all this. Did he join the club who coolly appropriated 60,000 shares to themselves to sell to the British public at a premium? If so how many shares did he obtain? How many *did he keep*? Did he take care of his friends in Hamilton, or is it for taking care of himself that he is so highly honored in all quarters? These are questions which ough: to be clearly answered. At all events Canadian railroad schemes are blown up. [Montreal Pilot.

☞ Hon. Josiah Quincy, Jr., in his inaugural address as Mayor of this city, recommended the appointment of a superintendent of the public schools, as follows.

'Both the School Committee and City Council of the last year recommend the appointment of a superintendent of Grammar Schools. Such an officer is wisely expended—that our new school houses combine all the modern improvements—would make himself minutely acquainted with the comparative merits of the schools, and see that any improvement made in one should be common to them all. Such an officer would aid all the teachers in aiming at a high standard, both in matters of instruction and of conduct, and check the tendency which tempts those who feel that they are in an honorable and lucrative station to relax the efforts by which it was obtained. Believing that the appointment of such an officer would be a benefit to the public, I would recommend the subject of obtaining the necessary power from the Legislature, to your early consideration.'

☞ George S. Hillard, Esq., was chosen with great unanimity President of the Common Council.

At the recent annual meeting of the Boston Athenæum, after the choice of officers, the reports of the committees on the Library of Fine Arts, and also of the Treasurer, were read. The report on the Library stated the number of volumes to exceed 35,000. The report of the Treasurer stated the sale of the lot which had been recently purchase in Tremont street, for the new library building, at $6,66 a foot, producing over $105,000 from which was realised a net gain of over $20,000. The report also stated the purchase of the new lot on Beacon street, adjoining the burying ground, containing 11,000 square feet, for $55,000. The new building will probably cost from 50,000 to $60,000.

The reports having been read, the Hon. Josiah Quincy stated that a gentleman who had recently learned the wants of the Athenæum, of an adequate fund for the purchase of books, had placed in his hands the sum of $25,000, requesting the proprietors to accept it, and to appropriate it to a fund for the purchase of books. Three-fourths of the income of the fund to be so expended annually, and the residue, with any balance which shall remain at the end of each year, to be added to the fund.

The proprietors, on motion, voted to accept the munificent donation, on the condition named, and also their thanks to the liberal donor, and a further condition that the books resulting from the fund shall bear the name of the donor, and be placed in separate alcoves designated by his name. Mr. Quincy then proceeded to state, that although the donor had been desirous of avoiding the notoriety which would result from so beneficent an act, he consented to the communication of his name. He then stated that the gentleman to whom they were indebted for the valuable accession to the means of the institution was John Bromfield, Esq. We most heartily congratulate the proprietors of the Athenæum, as well as the public, on the greatly improved prospects of the institution.

☞ In the House of Representatives of the United States Mr. Adams has made a great sensation by a speech in which he opposed appropriations for warlike preparations, and advocated giving great Britain notice of the termination of the joint occupancy of Oregon. The Committee on Foreign Relations in both Houses have reported a bill to that effect.

The influence of Mr. Calhoun and his friends, in both Houses, is strongly opposed to war.—Mr. Hudson, of Massachusetts, has written home to his constituents, that, in his opinion, 'the fate of the Tariff is sealed.'

The Massachusetts Legislature assembled on Wednesday, Jan. 7. Hon. F. C. Gray was elected President of the Senate, pro. tem. and Charles Calhoun, Clerk. In the House, Hon. S. H. Walley, Jr. was chosen Speaker, and Chas. W. Storey, Clerk. The several branches of the government repaired, as usual, to the Old South Church, where the election sermon was delivered by Rev. George Putnam, D. D. of Roxbury.

It is stated that Rev. Dr. Putnam, of Roxbury, has been selected by the Corporation of Harvard College, as Hollis Professor of Divinity.

REV. THEODORE PARKER. From the Boston Post we learn that the Melodeon was filled to overflowing to hear Rev. Theodore Parker on Saturday morning. Previous to the sermon the pastor was installed. The ceremony was novel and simple. One of the society read the letter of acceptance of Mr. Parker, and asked him if he still adhered to his determination to be their pastor. On giving his assent, the society was asked if it still adhered to its intention to settle Mr. Parker as its minister; it gave the affirmative by rising. The pastoral connection was then declared formed.

Mr. Parker then proceeded with the religious services. His sermon was upon the nature, duties and responsibilities of a Christian Church: what it required of its members as to itself and as to the world. [Salem Register.

RAIN IN 1845. The Boston Daily Advertiser says that by Professor Cleaveland's report of the amount of rain and *snow, reduced to water* by an established principle, which has fallen from January the 1st., 1845, to January the 1st., 1846, he finds that there has been recorded *sixty-eight inches* and *fifty-nine one-hundredths of an inch*. Add to this the amount of *snow, reduced to water*, and we have *seven inches* and *seventeen one-hundredths* more. Hence the total amount of moisture will be equal to *seventy-five inches* and *seventy-six one hundredths of an inch*. For the past forty-two years, the average has been between forty and forty-two inches—one year forty-eight. Seventeen inches and fifty one-hundredths fell in November last. [Ib.

FIRE IN CONCORD, N. H. A fire broke out in Concord, N. H., 7th instant, soon after 12 o'clock, which destroyed property to the amount of $66,000. The large frame buildings of the Concord Rail Co. occupied in part as a wholesale grocery establishment; and in part as a Car house, were destroyed, with four passengers, and three baggage cars, and the immense stock of W. I. Goods and groceries, valued at $56,000, belonging to Gilmore & Clapp. Fire supposed to have taken from a stove in one of the cars which arrived late in the evening. [Ib.

For the Register.

OBITUARIES.

MR. JONATHAN LIVERMORE.

Died in Wilton, N. H., Dec. 24th, Mr. JONATHAN LIVERMORE, aged 75. Mr. Livermore was son of the first minister of Wilton, and father of Rev. Abiel A. Livermore, of Keene.

The subject of this notice was remarkable for accuracy of memory and for the strength of all his mental powers. The author of the Wilton Centennial Address (Rev. Ephraim Peabody) remarks in a note,—"Without the assistance of Mr. Livermore, whose surprisingly minute and accurate information as to the history of the town, embraces every event of any interest, this address could not have been written."

He was deeply interested in the political and ecclesiastical affairs of his native town: and even during his last years, manifested his public spirit by his attendance upon all meetings gathered for the spread of intelligence and morals.

He was a man of unbending firmness and of deep religious principle. For many years a member of the first Congregational Church, which he adorned by a righteous, godly and sober life, he rejoiced in the spread of enlightened Christian sentiments, and acknowledged the efficacy of the unadulturated truths of the Gospel upon his own mind and heart.

He died suddenly from an affection of the heart, as he was dressing himself in the morning. We, his fellow townsmen, look hopefully forward to his rising with new life and clad with the wedding garment.

ROBERT TOULMIN.

'And she answered, it is well.'—2 Kings iv. 26.

Died, on the morning of the 18th December, at Toulminville, near Mobile, Robert, youngest son of the Hon. Theophilus Lindsey Toulmin and grandson of the late Judge Harry Toulmin formerly of England, aged four years and ten months.

There is something in the season of domestic bereavement which suddenly melts away the ice which has been curdling round our hearts, and sets our better nature free. No event within our knowledge is so full of God's teachings as the death of this dear boy. But four or five days previous to his death his life was buoyant with health and gladness, the light and joy of his home,—too soon the sweet flower withered and died. Where is now the father's solace? Who is there to go out to meet him on his return from the labors of the day? And who shall be at home with the mother, his idolizing sisters, beguiling their hours with his endearing life? Yet may they answer in their hearts, 'It is well with the child.' He was a boy of singular beauty of person and mind, and if 'the child is Father of the Man' his was a promise of being a most perfect man. So gentle, so conscientious was he that this earth did not seem a place for one so beautiful,—Then we can echo the truth, 'It is well with the child!'—To those who feel his death so acutely we will say, 'Let us feel that God is always love, and can be nothing else, and we can say, even though blind and in tears, "Blessed be his name!"'

MISS ABIGAIL ROPES OF SALEM.

Died on Monday morning, Miss ABIGAIL ROPES, daughter of the late John Ropes, Esq. aged 61.

The numerous friends of this excellent woman are not willing that she should pass from the scene, without an expression of their sense of her worth, and of their feelings on the occasion of her death. Justice and gratitude unite with affection in demanding a tribute to her memory, but the peculiar and pre eminent excellence of her meek and humble spirit, forbids minute or labored eulogy. It is saying enough—and it is saying no more than the truth—to express a full belief, that all who were privileged with her acquaintance, as they look back over her life, recognize as faultless an example, and as pure and holy a spirit, as humanity has presented to their view. She was, as all who knew her will testify, habitually, uniformly, and without any variation, a Christian indeed, without guile, innocent, benignant, gentle and devout. Her religious faith was early settled, deeply-rooted, enlightened and liberal. It sanctified her life, formed her character upon the only perfect pattern, and shed a serene, peaceful and divine light upon the passage that led her slowly down to the tomb. While her friends mourn her departure, they experience inexpressible satisfaction in the contemplation of the beautiful and lovely character, to which a death of christian resignation, faith and hope has set its seal; they are grateful for all the good she did while here, and for the encouragement to a life of humble and benignant virtue and piety, which her memory affords; and they appreciate, with a peculiar assurance, the conviction that, where her Savior is, there she is also. None, within the sphere of our observation, have followed him more closely on earth; few will be nearer to him in heaven. [Salem Register.

CHRISTMAS GIFT.

John D. Williams, Esq., of Boston, has given five hundred dollars, in aid of the erection and completion of the Albion Seminary, in Michigan. This amount was paid by him as one of the proprietors of Hollis Street Meeting House, in honor of the American Unitarian Association. May the God of heaven bless him in his generosity; and prosper the Association, and ever give, of his abundant grace, to Hollis Street Church.

Many others in Boston, have been generous in aiding this object. Some are thinking now, of making a New Year's gift. For the accommodation of any, that should not find it convenient to send a reptesentative of the Institution, where they are prepared to offer their gift, in behalf of this worthy object, I will say to them, that any amount deposited in the New England Bank, of Boston, to the credit of Reeder Smith, for the benefit of the Institution, shall be duly acknowledged, and will greatly assist in a glorious enterprise.

REEDER SMITH, Agent, &c.
Of the Albion Institute, Michigan.
Boston, U. S. Hotel, 25th Dec 1845.

The Rev. EPHRAIM PEABODY, preached his farewell discourse last Sabbath evening. The audience was one of the largest ever assembled in that church, and profoundly attentive. The services throughout were marked with unusual solemnity, full of eloquence, truth and feeling,—coming from the heart of the pastor reached to every heart before him. He reviewed the past and present condition of the society, its changes, and its character; with great justice portrayed the position of a pastor, and with exquisite delicacy of deep feeling touched upon the mutual relations between him and his people. He spoke of the more than harmony which had existed between them, of the sympathy and warm attachement ever manifested. He said that he had never seen a cold eye or an averted look during his eight years' residence among them—'that the very streets spoke to him of kindness and regard; the air was loaded with friendly recognitions.'

We could only give a feeble and very inadequate impression of the beauty, eloquence and touching love which breathed throughout the discourse; it will long live in the hearts of his people, and his memory will dwell with them forever. This is not the place to dwell upon his virtues or his influence, but it is little to say that he has left a void amongst us as pastor and friend which can never be filled. The universality of his influence and his admirable fitness for this meridian we may look long and widely to supply. His gifts and graces are now to be transferred to another sphere, but he carries with him the hearts of all his people, and their warmest desires that the blessings he has so earnestly sought to bring down from Heaven upon them, may be returned a hundred fold into his heart and life. [New Bedford Mercury.

☞ NOTICE.—The Professors in the Divinity School at Cambridge would respectfully acknowledge the receipt of various articles of clothing for the use of the Students, from Mrs Jernegan of Edgartown, and from the Ladies in the Rev Mr Everett's Society in Northfield,—and the donation of one hundred dollars in aid of the charity funds, from the Ladies of the Channing Circle in the Rev Dr Gannett's Society, Boston. j10

☞ REV. E. BEECHER ON TEMPERANCE, at the Church in Bowdoin street, by invitation of the Boston Society, will deliver an Address on Temperance, at 7 o'clock, on Sunday evening, 11th inst.
M. GRANT, Pres. B. T. A. Soc'y.
F. R. WOODWARD, Sec'y. j10

☞ The new Church erected by the First Congregational Society in Rowe, will be dedicated Wednesday, Jan 21st. The services to commence at 10½ o'clock, A. M. j10

☞ The FRANKLIN EVANGELICAL ASSOCIATION are invited to meet at the house of Mr Stearns, in Rowe, on Tuesday afternoon, Jan 20.
j10 WM. L. STEARNS.

☞ The CAMBRIDGE MINISTERIAL ASSOCIATION will meet at the house of Rev R. M. Hodges, in Cambridge, on Tuesday, 13th inst.
j10 WM. NEWELL, Sec'y.

☞ UNION PASTORAL ASSOCIATION.—The next regular meeting will take place at the house of Rev S. K. Lothrop, on Tuesday, Jan 13, at eleven o'clock. SAML. OSGOOD, Sec'y.

☞ SEAMEN'S AID SOCIETY. The Annual Meeting of the Seamen's Aid Society, will be holden in Hall No 1, Tremont Chapel, on Tuesday morning, Jan 13th, at half past 10 o'clock.
E. L. EVERETT, Sec'y S. A. S.
Members are requested to bring their subscriptions enclosed in a paper containing their name and place of residence. j10

MARRIAGES.

In this city, 25th ult, by Rev J. T. Sargent, Mr David S. Simpson to Miss Elizabeth J. Lunt.

5th inst, at King's Chapel, by Rev Mr Lothrop, Benjamin R. Curtis, Counsellor at Law, to Anna Wroe, daughter of Mr Charles P. Curtis.

On Tuesday evening, 6th inst, by Rev Chandler Robbins, Mr Lorenzo Burge to Miss Charlotte, daughter of Noah Lincoln, Esq., all of this city.

In Brighton, 1st inst, by Rev Mr Whitney, Mr Henry Earle of this city, to Miss Martha Ann Wentworth of B.

In Billerica, 1st inst, by Rev James Thurston, Wm Gray, Esq. of Boston, to Miss Abigail A., daughter of John Richardson, Esq. of B.—Mr William F. Hanaford to Miss Augusta Stearns, both of B.

In Fitchburg, 31st ult, by Rev Mr Lincoln, Mr Albert G. Danforth to Miss Emma K. Corser.

In New York, 1st inst, by Rev Dr Cheever, Mr Miles L. Cook of Lynn, Mass., to Miss Helen M. Eustice, of South Reading, Mass; by Rev Mr Everts, Mr John Y. Wilson, of Methuen, Mass, to Miss Catharine Stalker, of Liverpool, Eng.

DEATHS.

In this city, 1st inst, Mr Wm Mair, 46.

In Charlestown, 5th inst, Charles Henry, son of Edwid and Mary D. Webber, of Auburn, Illinois, 1 year.

In Cambridge, 2d inst, John Alex. Munroe of Bradford, a member of the Junior Class in Harvard University, 24.

In Wayland, 1st inst, Dea Jacob Reeves, 83.

In Bristol, N. H., 20th ult, Mr John M. Dow, formerly of East Cambridge, 23.

In Cavendish, Vt., 27th ult, Mr Henry Dalliba, 47.

In New London, Ct., 17th ult, Capt Richard Law, late Collector of that port, and son of the late Hon Richard Law, formerly Chief Justice of Connecticut.

TEETH

INSERTED ON A NEW PRINCIPLE,

AND ON

UNUSUALLY FAVORABLE TERMS.

DR. MORTON, No 19 Tremont Row, at the former office of Wells & Morton, is induced from strong considerations (that he is really in possession of the most valuable inventive that has ever been made either in the dental art or any other wherein personal comfort is much concerned) to make known by advertisement, the new invention for supporting Teeth in the mouth, it being a method which is not in general use and one that enables him to make a perfect fit render them useful and ornamental, being subject to none of the difficulties or objections that usually attend artificial Teeth, such as moving about, cutting the jaws, or to the great mortification of the patient, dropping down and shaking about.

Being fully aware of the light upon which the mere assertions of the advertiser is justly looked upon at the present crisis, I should be very reluctant to come before the public with these strong assertions were it not that I am willing to have my method tested by all who desire it, upon such terms as I think no candid person can make the sightest objection to.

Being convinced that when this principle of inserting Teeth shall become more generally known, and thoroughly appreciated, that the countenances of thousands will be brightened up and freed from wrinkles, and that I shall have the satisfaction of bringing it more immediately before the public.

I have now determined to insert Teeth, until further notice, without receiving compensation when they are inserted for anything except the cost of constructing them until the expiration of 3 or 6 months, or until sufficient time has elapsed to give the patient an opportunity of satisfying themselves whether this principle is really valuable and superior to any other method of inserting Teeth, at which time the compensation will be required that is previously agreed upon.

OPINIONS OF THE PRESS.

[From the Christian Register.]

"The publisher of this paper had an opportunity of witnessing an operation performed by Dr. Morton, which the Transcript gives the following description of.

[From the Transcript.]

DIFFICULT OPERATION.—Dr. Morton has recently performed a difficult operation upon a young lady successfully. The nature of the case without going into particulars, was a Cleft Palate. The operation proved entirely satisfactory to the young lady operated upon, and will enable her to speak and articulate distinctly.

[From the Post.]

EXTRAORDINARY OPERATION.—We are happy to notice an operation performed by Dr. Morton. A four pound weight was attached to the plate, and raised from the floor, the plate remaining firm in its place. The patient can be seen, and will, with others who saw the operation, testify to the facts.

[From the Times.]

TEETH.—There can be no mistake about the invention of Dr. Morton, No 19 Tremont Row, for the name of Dr. Charles T. Jackson is the very best authority which could be produced. Those who prize a good set of Teeth, will not fail at least, to call and examine specimens of work on this new plan.

[From the Mail.]

DENTAL SCIENCE.—We saw a few days since an entire new set of artificial Teeth inserted for a lady, by Dr. Morton, 19 Tremont Row, that defied the most critical observer to detect from the original. In the case above referred to, the lady experiences no difficulty whatever, in mastication nor is her speech affected in the slightest degree.

[From the Transcript.]

Dr. Morton, Dentist, No. 19 Tremont Row, has taken the right course to introduce his invention, by producing the result of Dr. Charles T. Jackson's analysis with his own signature.

[From the Gazette.]

Dr. Morton, 19 Tremont Row, has made a great improvement in mechanical dentistry. We have seen a whole upper set of teeth, and we consider the style and finish to be a little superior to any we ever saw, and with the additional strength afforded by this mode of finish, we think it a very great improvement over the old method.

[From the Post.]

OPERATION PERFORMED BY DR. MORTON, 19 TREMONT ROW, UPON A YOUNG MAN, AGED 23.—The nature of the case was Hair Lip, Cleft Palate, deficient palatine arch, and nasal septum. Here is a man with a whole upper row of teeth, and an entire new roof to his mouth, so ingeniously and naturally placed in his head as to afford him all the advantages derived from those parts in a perfectly formed mouth; and this, too, without inconvenience.

[From the Emancipator.]

A TRIUMPH OF ART.—We witnessed on Saturday, a very satisfactory triumph of the dental art over a sad deformity, in the case of a young man. He was born with a hair lip, and without a palate. Dr. Morton had fitted him with an artificial roof of the mouth, palate and front teeth, not only hiding the deformity, but restoring, or rather creating a faculty of articulation. It is like adding a new sense or a new life.

[From the Evening Gazette.]

SUCCESSFUL OPERATION.—We had an opportunity lately of examining an operation performed by Dr. Morton, a skillful dentist of this city. The result was highly satisfactory to the patient. By introducing a gold plate or piece of mechanism to which the three front teeth, a palate and roof are attached, the person is able to articulate the alphabet.

[From the Evening Gazette.]

IMPORTANT TO THE TOOTHLESS.—Teeth are now inserted by Dr. Morton, 19 Tremont Row, by a chemical process, so firmly to the jaw that several pounds weight may be attached to the plate and raised from the floor.

[From the Christian Watchman.]

DENTISTRY.—We were much gratified with a visit a few days ago to the rooms of Dr. Morton, No. 19 Tremont Row. The toothless are there supplied with complete sets of teeth, inserted on a new principle.

Dr. Morton has studied the dental art thoroughly, and on strictly scientific principles. He has in his possession the finest anatomical preparations, illustrative of the structure, positions, gradual development, and decay of the teeth, which we have ever seen, imported from Paris expressly for use.

[From the American Traveller.]

REMARKABLE OPERATION.—Dr. Morton, a dentist of this city, has recently performed a very successful and difficult operation, the result of which we had an opportunity to witness. The patient had no palate and a hair lip. The deficiency in the palate was supplied by a gold plate, to which the palate was attached, and the afflicted person is now able to articulate the alphabet.

[From the Boston Post.]

Dr. Morton, No. 19 Tremont Row, has been particularly successful in contriving gold plates for the support of artificial teeth, and has given the most perfect satisfaction in some recent operations of a very difficult nature.

Having witnessed the operation of uniting gold plates, as practised by Wells & Morton, and having, by their request, analyzed each part separately, I do hereby testify, that the gold, used in the place of solder, for uniting the plates, is *twenty carats fine*, which is equally pure as the plate itself. And when the plates are united in this manner the whole presents the same appearance as if never separated.

CHARLES T. JACKSON, M. D.
BOSTON, Oct. 23, 1843., No. 27 Somerset Street.

[From the Transcript.]

DENTAL SURGERY.—Without wishing to detract from the merits of any of the regularly educated Surgeon Dentists of this city, we would call the attention of the public to a scientific gentleman, in whom entire confidence may be reposed, to perform, in an elegant manner, any operation that may come under the cognizance of a Dentist. We are led to these remarks by having had an opportunity, recently, of examining the most perfect and beautiful set of teeth, for the upper and under jaw, that ever fell under our observation. They were made and inserted a short time since, by Dr. Morton, 19 Tremont Row, (whose skill has often been employed in more complicated cases) for a lady, who wears them with perfect comfort. The teeth are inserted upon a plate, which is said to be superior to any other in general use. The contrivance which supports the teeth in the mouth is extremely ingenious and scientific, and deserves marked attention by those interested. The teeth and all that portion of the jaw which was absorbed away by the loss of them, was carved so as not only perfectly to restore the countenance to its natural form but rendered them much firmer, more cleanly than single teeth, or even those in blocks of three or four. Improvements of this nature are valuable, and should be made public, that the afflicted may be benefitted thereby, by availing themselves of the skill that Dr. Morton is able to apply, after many years of practice and experiment.

NEW VOLUME LIVING AGE. This day published, the 86th No of Littell's Living Age.—With this number commences a new volume.

Subscriptions received by CROSBY & NICHOLS, 118 Washington st. j10

DIARIES FOR 1846. Desilver's Diary and Memorandum Book a small and exceedingly neat article in pocket book form.

For sale by CROSBY & NICHOLS, 118 Washington st. j10

WRITINGS OF HENRY WARE, JR., D. D. In preparation and shortly will be published, selections from the published and unpublished Discourses and Miscellaneous Writings of Henry Ware, Jr., D.D., in two or more volumes, 12mo, of about 350 pages each, together with a new devotional work, designed by Mr Ware as a continuation of his former work, 'The Formation of Christian Character, addressed to those who are seeking to lead a Religious Life.' Edited by Rev Chandler Robbins.

JAMES MUNROE & CO., Granite Building, No 134 Washington, opposite School st. j10

FOX'S MINISTRY OF CHRIST. The Ministry of Jesus Christ, compiled and arranged from the Four Gospels, for Families and Sunday Schools; with Notes and Questions, by T. B. Fox; 18mo. 2d edition. For sale by J. MUNROE & CO., 2 School street, up stairs. j10

MONTHLY RELIGIOUS MAGAZINE, New Series, No. 1. Just published by L. C. BOWLES, 118 Washington street.

CONTENTS.—Editor to the Reader: The Memoir of Henry Ware, Jr.' Calvin's Church at Geneva; Family Festivals: The Pattern in the Mount: Day Break: A New Year's Sermon: Hope: A Chapter on Trifles: A Sunday School Lesson: Work for the Faith: The Religious Observance of Christmas. Intelligence—Dedication at Bridgewater: Church and Dedication at Troy, N. Y.: Unitarian Periodicals in Boston: Episcopacy at Oxford and in Mass. Items.

This No. of the Magazine commences a new series of the Work. It has been very much enlarged—each number will contain 48 pages royal 8vo, making two vols a year of 288 pages each.

It will be edited by Rev F. D. Huntington, assisted by distinguished Clergymen of the Unitarian denomination as contributors.

Price two dollars per annum, payable in advance. Any person procuring six subscribers shall receive a copy gratis. j3

CHILD'S FRIEND, for January. Mrs E. L. Follen, Editor. Just published by L. C. BOWLES, 118 Washington st.

CONTENTS.—A Happy New Year: I dare not Scorn: Martyrs, (John Huss, continued): The Elves, (concluded): Day before Thanksgiving: New Year's Address to a Sunday School: St. Chrysostom: My Mother's Spirit. A Morning Visitor: Statuary: Asmus.

Subscriptions received for this Work at $1,50 per annum. j3

MR. PHILLIPS'S SPEECH ON TEXAS.—An Address on the Annexation of Texas and the aspect of Slavery in connection therewith, delivered in Boston, Nov 14-18, 1845, by Stephen C. Phillips; price 12 cents.

This day published by CROSBY & NICHOLS, 118 Washington st. j3

FURNESS ON ATONEMENT. A brief statement of the Christian View of the Atonement, by Rev William H. Furness, being Tract for December; price 2 cents; published for the American Unitarian Association, by JAMES MUNROE & CO., 2 School st, (up stairs.) j3

DR. DEWEY'S COMPLETE WORKS. The Works of the Rev Orville Dewey, D. D., Pastor of the Church of the Messiah, New York. Complete in one volume. Containing Discourses on various subjects; Moral Views on Commerce, Society and Politics; Discourses on Human Life; Discourses in Defence of Unitarianism; The Old World and the New; Miscellaneous Discourses and Essays. 1 vol 8vo, pp 887, London.

For sale by JAMES MUNROE & CO., No. 2 School street, up stairs. j3

ENLARGEMENT OF THE CRISTIAN EXAMINER. On the first of January, 1846, will be commenced

POETRY.

[For the Register.]

THE COMMUNION OF SAINTS.

BY MARY S. B. DANA.

Written after partaking of the Lord's Supper with the Methodist denomination, at one of whose communion seasons the writer happened to be present.—When the usual morning services were ended, the officiating clergyman gave an earnest invitation to 'Christians of every denomination' to come forward to the table of the common Lord; and the writer, considering herself among the invited, went cheerfully forward, and received the bread from the hands of a Presbyterian clergyman, and the wine from those of a Methodist.

'T was well to that pure feast of love,
Christians of every name t' invite;
I heard the summons, and obeyed
With infinite delight.

Christians of various names were there,
All bowed before that holy shrine;
With hearts that melted into one,
They took the bread and wine.

And answered was our Master's prayer,
Who importuned his Father thus;
'O Father, even as we are one,
May these be one in us.'

Thou sacred union of the soul,
Heaven-born, and surely Heaven-inspired!
I welcome thee, for thou hast long
Been ardently desired.

That was a lovely Sabbath morn,
Nor will it e'er forgotten be;
The inner and the outward world
Seemed all in harmony!

The mild South wind, with gentle play,
Came sighing through the tall pine trees;
How sweetly on mine ear it fell,
The music of the breeze!

The sun, the glorious morning sun,
On that communion altar beamed;
Of brightness and of music made,
To me all nature seemed.

Ah, hours like these exalt the soul,
Bear us aloft on eagle wings,
The spirit, purified from earth,
Joyful to Heaven springs!

May many such delightful hours,
O God, to me, thy child, be given;
This is my reverential prayer
Father, who art in Heaven!

Oh, comes there not a glorious day
When all thy children shall be one?
For this we long, for this we pray,
Through Jesus Christ, thy Son.

Orangeburg, S. C., Dec. 3d, 1845.

[For the Register.]

'THE OLD MAN AT THE GATE.'

[As represented by 'Douglas Jerrold.']

BY JANE E. LOCKE.

The last night's occupant had passed away;
And harshly at the early light of day,
Was he reminded that his turn had come,
And he must take his stand,
Stretching his withered hand,—
Yet for a space how brief!—
For the small coin that respite could not bring,
Or bring relief,
From the dread summons tho' it call him home,
E'en now perchance dispatched on angel's wing.

On grudging charity had he been fed,
Full many a year; and his scant dole of bread,
At evening's hour fresh moistened by his tears,
Oft had he set aside
Untasted, in his pride,
As memories of the past,—
Stirred up the fountains placed within his soul—
Too keen to last—
For joy and sorrow each as pass the years
To fill, and e'erabiding hope to mete the whole.

Once, twice, and thrice from out that almshouse gate,
His seniors had been borne; relief of state,
Not merely had it been, but glad relief,
To each worn heart of woe.
And as he followed slow,
Amid that pauper throng,
And in that morning's train *first* next the bier;
His heart once strong,
Misgave him, and in agony of grief,
His soul gushed forth, and trembled as with fear.

The strong man walled and gaily 'scutcheoned round
Looks to his hatchment, and his life's full bound,
Seems all uncertain still; and he dreams on
In luxury's pleasant round.—
The felon, prison bound,
And shut from human call,
Close fettered in his dark and gloomy cell
To its damp wall;
Hath surer mark to rest his eye upon,
And point him to the grave where he must dwell.

All have some hint of death and of the grave,
Few catch it greedily as would the slave
Broad Freedom's light,—the wanderer light of [home,
But surer sign hath none,
Than he, that grey haired one,
That 'old man at the gate,'
Taking his station where e'en yester stood—
But to await—
The still dark occupant of yonder tomb—
Tomorrow's round that bears the grave its food.

There stands he waiting feeble bent and grey;
His thin locks floating on the breeze of day,
Long bleached and whitened by time's tempest [blasts;
Deep furrows on his brow,
And sunken eyeball now,
And palsied hand declare
That time hath done its worst upon his frame;
And grief and care
Have each fulfilled their task, and left their casts,
In bolder outline than the sculptor's fame.

The watcher on the bastion for the foe,
His grim approach to hail and then forego
His toil, casting the perquisite away,
That his lean fingers clasped,
Or with revolting grasped
Within his furrowed palm,
Leaving his footprints for the next to fill!
And yet more calm
Than he are none who wait in palace gay
Or chained, release;—release from woe or ill.

How hath he numbered up his threescore years;
And happiness hath flown, and left arrears
Unpaid, while all who cherished him are gone.
And it is hard to feed,
However great his need,
On charity's dull fare;
And feel no hand upon his temples pressed
When sorrows wear.
Tho' solemnly he takes his place alone,
Yet hath he passport to yon heaven a guest.

However wearily opprest with care,
Or hopefully they wait, few, few there are,
Oh, sad! of boldest hearts who tremble not,
And shrink with earthly fear,
As the dark pass they near
That stretches Jordan o'er;
So weak our faith who for that Savior wait,
Who trod before,
That dark mysterious path: at this our lot,
We quail as he, that 'old man at the gate.'

Wamesit Cottage, Dec. 20, 1845.

MISCELLANEOUS.

For the Register.

ANECDOTE OF DR. SAMUEL WILLARD.

MR. EDITOR,—It has been my good fortune recently to become acquainted with a family in this town in which Dr. Willard boarded for a while, a few years ago. I find that the good old man is remembered here with the same love and respect (I had almost said *reverence*—but that is a word which I do not like to use in regard to any man) which he inspires wherever he is known. My friend often talks of him; and seems to find a pleasure in speaking his name. Many are the anecdotes he has related to me, exhibiting some of the peculiar traits of his character; among others, the following struck me as a remarkable proof of the compensation which a benign God places within our reach when he sees best to deprive us of any gift. Indeed, I have sometimes been led to inquire, whether we are ever justified in considering ourselves *losers* by any dispensation of Providence; whether, if we look aright, and act aright, a greater good is not accessible in *consequence* of what we may feel disposed to consider a deprivation. But to return to our anecdote. One day, when speaking of the power which his loss of sight had given to his memory, Mr. Willard proposed that my friend should take his (Mr. W.'s) Hymn Book, and read to him any one line, in either of the five hundred and eighteen Hymns which it contains. He did so of many hymns; and in every instance Mr. Willard promptly gave not only the number of the hymn, but also the number of the verse! And this book, as you well know, was compiled many years after he became totally blind.

I leave it with your readers to decide how far the mental activity which is gained may compensate for the loss of sight; which after all is but a deprivation of a temporary advantage, while the gain is an everlasting good. M. P.

Concord, Mass., Dec. 20, 1845.

NEW PUBLICATION.

A Thanksgiving Discourse by William H. Furness, Nov. 27th, 1845.

In this discourse, marked by the usual eloquence of the author's style, Mr. Furness urges the sentiment of thankfulness upon the people of this country, on the ground of the 'large degree of personal liberty' enjoyed by them. We extract the following passages as descriptive of the contrast between our condition, in this respect, and that of the leading countries on the continent of Europe.

'In France, which boasts some political liberty, having as it has a popular branch in its government, civil liberty hardly exists but in name. The eye of the government is upon every man, and he cannot do what he will with his own. The mechanism of government covers the whole land, and the functionaries of government are so numerous, that, as a recent very intelligent traveller remarks, 'employment under government attracts to it, as the Church of Rome did in the middle ages, all the mind, industry and capital of the middle classes, on whom the wealth and prosperity of a country are founded.' Of course these numerous officers of government, whether civil or military, never breathe freely themselves, and it is their business to regulate the breathing of the people. We know what the effect of government employment is, by what we witness here in our own land. We know how office-holding and office-seeking militate against personal independence. Men bate their breath when they are looking to the patronage of the government for a living. They grow pliable and subservient and time-serving, and to get upon some pinnacle of office they are ready to play the weather-cock which veers about with every wind. If these things are so in this country where the mechanism of government is so simple, and its functionaries are so few, and the whole basis of the civil authority lies in the popular will and opinion, how must it be under the huge civil and military establishments of the European governments. There, as in France for instance, civil liberty must needs be restricted by the servile influence of office, which converts all who hold it and all who seek it into mere machines. And then there is again the perpetual interference of the government in the affairs of life and trade, in the disposition of property. The public authorities seek to do every thing for the individual. They never leave him to himself. The deputy, chosen as a representative of the people cannot go to the capital at the opening of the session without a passport from the civil authorities of the place where he resides.

And Prussia, of whose grand system of national educational we have heard so much of late years, what is it but a great military camp. Every man is compelled to serve three years as a soldier, and submit to all the severe restraints of military life, and when his term of service expires, he is treated as a soldier off duty. It is true the people are all taught reading, writing and the other rudiments of knowledge.—But what methods are adopted to enforce this universal education? Why, the government impiously steps in between parent and child, and supersedes the obligations imposed by Nature upon the former, and takes the parental duty out of the parental hand. Now as it has often been remarked, reading and writing are not education, they are only the tools of education. A man is educated, in the true meaning of the word, when he is taught to take care of himself and his children. And no matter how well he can read and write, no matter how much he knows, he is not educated, he is but a child, if he cannot do that; but that the subject of the Prussian government is not allowed to do. He is not permitted to labor where and as he pleases. He is deprived of all inducement to enterprise, to the development of his faculties, by the government, which oppresses him with taxes to support its own costly civil and military machinery, and prescribes where he shall work, and compels him at the peril of imprisonment to send his children to schools, where they are taught indeed, but only in such a way as may render them abjectly submissive to a despotic government.'

'Where on the face of the earth is there such a manifestation of enterprise, invention and industry as here in this country where men, breathing the inspiring air of civil liberty, put forth their powers, and plough, build and sail, amassing wealth, multiplying the conveniences of life with incredible rapidity, and making all the laws and substances, every atom of Nature subservient to their purposes. And here in illustration of our great advantages, I cannot help quoting a striking passage from the intelligent English traveller, to whom I have already referred. In speaking of the celebrated river, the Rhine, he says: 'This river has been flowing these two hundred years through the centre of European civilization—yet how little industry or traffic upon its waters! not one river barge in ten miles of river! Is not this the effect of faulty social economy, of bad government, of restricted freedom among the twenty or thirty millions of people dwelling in communication with this great waterway? Is it not a bitter historical satire on the feudal institutions which have so long reigned on either side of this river? In America, rivers not half a century old to any human knowledge, are teeming with floating craft exchanging industry for industry between rising cities, and communities of free, self-governing men. This ancient river, Rhine, flows stately and silently through vast populations of feudally governed countries, and like one of its own dignified old barons, caring little for industry, commerce, and civilization, but sweeping in lonely grandeur between robber castles of former days, modern fortifications, decaying towns, military and custom-house sentinels and functionaries, and beneath vine-dotted hills, around which the laboring man toils, and climbs, and lives as he did a thousand years ago, without improvement, or advance of any importance in his social condition. Is this the Rhine, the ancient Rhine, the Rhine that boasts of commerce, literature, science, law, government, religion, having all sprung up in modern times upon its banks—this river, with half a dozen steamers carrying idle lady and gentlemen passengers up and down to view the scenery, and a solitary barge here and there creeping along its sides? Truly the American rivers, under the American social system have shot ahead, in half a century, of this European river, under the European system, although the European has had the start of the American streams by fifteen hundred or two thousand years. When Prince Metternich (the Austrian Prime Minister) sits in his window seat in his castle of Johannisberg, reading in some book of travels about the Ohio, or Mississippi, or Hudson, all teeming with the activity and civilizing industry of free, unrestricted men, what may be his thoughts, when he lifts his eyes from the book and looks down upon the Rhine.' Now does not this contrast, thus strikingly stated, create in us a strong feeling of gratitude, a deep sense of the goodness of that Providence, which has cast our lot in such pleasant places and given us such a goodly heritage!

WORK FOR CHILDREN.

There is no greater defect in educating children, than neglecting to accustom them to work. It is an evil that attaches mostly to large towns and cities. Children suffer much from it. The parent never considers whether the child's work is necessary or not to the child. Nothing is more uncertain than their future independence and comfort—much depends on being accustomed to work—accustomed to provide for the thousand constantly recurring wants that nature entails on us.

If this were not so, still it preserves them from bad habits—it secures their health—it strengthens both mind and body—it enables them better to bear the confinement of the school-room—and it tends more than anything else to give them just views of life.

It is too often the case that children, provided they spend a half dozen hours of the day at school, are permitted to spend the rest as they please. Thus they grow up in the world without a knowledge of its toils and cares. They view it through a false medium. They cannot appreciate the labors you bestow, as they do not know the toils they cost. Their bodies and minds are enervated, and they are exposed to whatever vicious associations are within their reach.

The daughter, probably, becomes that pitiable helpless object, a novel-reading girl—The son, if he surmounts the consequences of your neglect, does it probably after his plans and station for life are fixed, and when knowledge, for one of its important objects, comes too late.

No man or woman is fully educated if not accustomed to manual labor. Whatever accomplishments they possess, whatever their mental training, a deduction must be made for ignorance of that important branch. [Eastern Argus.

SHEPHERDS IN JUDEA. Shortly after leaving the city we met several flocks of sheep, preceded by their shepherds, walking slowly toward Jerusalem, and at once the full force of all the imagery, and the many touching similes derived from such scenes and associations, and so often alluded to in Scripture, came vividly before me. These Arab shepherds, clad in the turbans and simple abbass worn by their class and carrying a wooden crook in their hands, walked in front.

The sheep, which are a peculiar and very handsome breed, are mostly low sized; the fore-parts of their bodies are of a fawn color, the hinder parts white; they have long, pendent silken ears and sweeping tails; their faces more oval and longer than the species in this country, and they have altogether a more pleasing-docile and mild expression of countenance.

Not one of them ventured before the shepherd, but stopped or quickened their pace as he did; or if a young and forward creature lagged behind, or strayed on either side, a single word from their leader, often a very look, brought it back and checked its wanderings. A few favorite lambs frisked about their master, rubbing themselves against his legs and garments.

After the sheep came some young goats and lambs, and the whole procession closed with about two dozen of old patriarchal looking goats, which brought up the rear. These goats have long horns and pendent ears that hang almost to the ground, and their hair is a glossy black and of the finest grain; the sheep and goats were perfectly distinct.

These shepherds are often to be seen about sunset slowly approaching the city from all sides, to seek shelter for their flock, during the night, in some of the deep valleys by which it is surrounded, carrying the lambs in their bosoms. It is almost incredible, the influence that the shepherds of Palestine possess over their flocks; many of them have no dogs, but a word is often sufficient to make them understand and obey the will of their shepherd.

He sleeps among them at night, and in the morning leads them forth to pasture; always before them, guiding them to those places where they can enjoy the best food, and resting when he thinks they have obtained a sufficiency, or during the heat of the day, in some cool shady place, where they all immediately lie down around him.

He has generally two or three favorite lambs which do not mix with the flock, but follow close at his side, frisking and fondling about him like dogs; indeed the degree of intelligence and understanding that exists between the Arab and his flock is truly astonishing. "They know his voice, and follow him;" and "he careth for the sheep." It was probably to such shepherds as these that the angel announced the glad tiding of the Savior's birth. [Wilde's Narrative.

FAMILY PRAYER In binding a family together in peace and love, there is no human influence like that of domestic prayer. Uniting them in a common object, it unites their sympathies and desires. Raising their hearts to heaven, it brings them altogether in the presence of God. The family altar is an asylum to which they repair from the care and toils of life. Reminding them of the rest reserved in heaven, it unites them in the efforts of faith and obedience for its attainment. Earth has no holier spot than a house thus sanctified by prayer; where the voice of supplication and thanksgiving consecrates every day, where the word of God is devoutly read, and all unite to show forth His praise. It may be humble, but it is holy and therefore heavenly. Poverty may be there, and sorrow; but its inmates are rich in faith and joyous in the Holy Ghost. Sickness and death may enter it; but they will be angels of peace and mercy, and the spirits whom they release from the imprisonment of the flesh, will be united, free and happy, to worship forever, as earth did not permit them—a family in heaven.

ENGLISH RAILWAY STATISTICS. It is estimated that a railroad requires about 500 tons of iron per mile. In the last session, bills authorizing the construction of 2841 miles of railway were passed, which will require 1,800,000 tons of pig iron, or 1,450,000 tons of the manufactured article! It is supposed the furnaces now in blast yield about 600,000 tons per annum; so that this alone will give three years' employment. Supposing 2500 miles of railway to be sanctioned in the next session, and 2000 in the following, it will require 3,000,000 tons of pig iron for railroads only, a quantity so vast that at the first sight it seems almost impossible for the British iron masters to supply it.

[From the Whig Almanac for 1846.]

TWENTY NINTH CONGRESS.

ASSEMBLED DECEMBER 1st, 1845.

SENATE.

President:—GEO. M. DALLAS, of Pa., V. Pres. U. S.

Members.	*Term expires.*	*Members.*	*Term expires.*
MAINE.		GEORGIA.	
George Evans,	1847	*J. McP. Berrien,*	1847
John Fairfield,	1851	Walter T. Colquitt,	1849
NEW HAMPSHIRE.		ALABAMA.	
B. W. Jenness,	1847	Dixon H. Lewis,	1847
Chas. G. Atherton,	1849	Arthur P. Bagby,	1849
VERMONT.		MISSISSIPPI.	
William Upham,	1849	J. W. Chalmers,	1847
Samuel S. Phelps,	1851	Jesse Speight,	1851
MASSACHUSETTS.		LOUISIANA.	
Daniel Webster,	1847	*Alex. Barrow,*	1847
John Davis,	1851	*Henry Johnson,*	1849
RHODE ISLAND.		TENNESSEE.	
Jas. F. Simmons,	1847	*Spencer Jarnagin,*	1847
Albert C. Greene,	1851	Hopkins L. Turney,	1851
CONNECTICUT.		KENTUCKY.	
John M. Niles,	1849	*J. T. Morehead,*	1847
J. W. Huntington,	1851	*J. J. Crittenden,*	1849
NEW YORK.		OHIO.	
John A. Dix,	1847	William Allen,	1849
D. S. Dickinson,	1851	*Thomas Corwin,*	1851
NEW JERSEY.		INDIANA.	
Jacob W. Miller,	1847	E. A. Hannegan,	1849
Wm. L. Dayton,	1851	[One vacancy.]	
PENNSYLVANIA.		ILLINOIS.	
Simon Cameron,	1849	Sames Semple,	1847
Daniel Sturgeon,	1851	Sidney Breese,	1849
DELAWARE.		MISSOURI.	
Thomas Clayton,	1847	David R. Atchison,	1849
John M. Clayton,	1851	Thomas H. Benton,	1851
MARYLAND.		ARKANSAS.	
James A. Pierce,	1849	Chester Ashley,	1847
Reverdy Johnson,	1851	Ambrose H. Sevier,	1849
VIRGINIA.		MICHIGAN.	
Wm. S. Archer,	1847	*Wm. Woodbridge,*	1847
J. S. Pennybacker,	1851	Lewis Cass,	1851
NORTH CAROLINA.		FLORIDA.	
W. P. Mangum,	1847	David Levy,	1851
W. H. Haywood, Jr.	'49	J. D. Westcott,	1851
SOUTH CAROLINA.			
John C. Calhoun,	1847		

Whigs, in *italics*, 24; Dem. in Roman, 29, 1 vacancy.

HOUSE OF REPRESENTATIVES.

Dist.	MAINE	NORTH CAROLINA.
1.	John F. Scammon,	1. *James Graham,*
2.	Robert P. Dunlap,	2. *D M Barringer,*
3.	*Luther Severance,*	3 David S Reid,
4.	John D. McCrate,	4 *Alfred Dockery,*
5.	Cullen Sawtelle,	5 James C Dobbin,
6.	Hannibal Hamlin,	6 James J McKay,
7.	Hezekiah Williams,	7 John R J Daniel,
	NEW HAMPSHIRE.	8 Henry S Clarke,
	Moses Norris, Jr.	9 Asa Biggs,
	Mace Moulton,	SOUTH CAROLINA.
	James H. Johnson,	1 James A Black,
	[One vacancy.]	2 Richard F Simpson,
	VERMONT.	3 J A Woodward,
1	*Solomon Foot,*	4 A D Sims,
2	*Jacob Collamer,*	5 Armistead Burt,
3	*George P. Marsh,*	6 Isaac E Holmes,
4	Paul Dillingham, Jr.	7 R Barnwell Rhett,
	MASSACHUSETTS.	GEORGIA.
1	*R. C. Winthrop,*	1 *T Butler King,*
2	*Daniel P. King,*	2 Sevborn Jones,
3	*Amos Abbott,*	3 [Vacancy.]
4	*Benj. Thompson,*	4 Hugh A Haralson,
5	*Charles Hudson,*	5 John H Lumpkin,
6	*George Ashmun,*	6 Howell Cobb,
7.	*Julius Rockwell,*	7 *Alex H Stephens,*
8.	*J. Quincy Adams,*	8 *Robert Toombs,*
9.	[Vacancy.]	ALABAMA.
10.	*Joseph Grinnell.*	1 Samuel D Dargin,
	RHODE ISLAND.	2 *Henry W Hilliard,*
1	*H. Y. Cranston,*	3 William L Yancey,
2	*Lemuel H. Arnold;*	4 Winter W Payne,
	CONNECTICUT.	5 George S Houston,
1.	*James Dixon,*	6 Reuben Chapman,
2.	*Saml. D. Hubbard,*	7 Felix G McConnell,
3.	*John A. Rockwell,*	MISSISSIPPI.
4.	*Truman Smith,*	Jacob Thompson,
	NEW YORK.	Stephen Adams,
1.	John W. Lawrence,	Robert N Roberts,
2.	H. I. SEAMAN,	Jefferson Davis,
3.	W. S. MILLER,	LOUISIANA.
4.	William B. Maclay,	1 John Sidell,
5.	T. M. WOODRUFF,	2 *B G Thibodeaux,*
6.	W. W. CAMPBELL,	3 J H Harmonson,
7.	Joseph H. Anderson,	4 Isaac E Morse,
8.	W. W. Woodworth,	OHIO.
9.	Archibald C. Niven,	1 James J Faran,
10.	Samuel Gordon,	2 F A Cunningham,
11.	John F. Collin,	3 *Robert C Schenck,*
12.	*Rich'd P. Herrick,*	4 *Joseph Vance,*
13.	Bradford R Wood,	5 William Sawyer,
14.	*Eras. D. Culver,*	6 Henry St John,
15.	Joseph Russell,	7 Joseph J McDowell,
16.	*Hugh White,*	8 Allen G Thurman,
17.	Charles S. Benton,	9 Augustus L Perrill,
18.	Preston King,	10 *Columbus Delano,*
19.	Orville Hungerford,	11 Jacob Brinkerhoff,
20.	Timothy Jenkins,	12 *Samuel F Vinton,*
21.	Charles Goodyear,	13 Isaac Parish,
22.	Stephen Strong,	14 *Alexander Harper,*
23.	William J. Hough,	15 Joseph Morris,
24.	Horace Wheaton,	16 John D Cummings,
25.	George Rathbun,	17 George Fries,
26.	Saml. S. Ellsworth,	18 D A Starkweather,
27.	John De Mott,	19 *Daniel R Tilden,*
28.	*Elias B. Holmes,*	20 *Josh R Giddings,*
29.	*Chas. H. Carroll,*	21 *Joseph M Root,*
30.	Martin Grover,	KENTUCKY.
31.	*Abner Lewis,*	1 Linn Boyd,
32.	*W. A. Moseley,*	2 *John H McHenry,*
33.	*Albert Smith,*	3 *Henry Grider,*
34.	*Washington Hunt,*	4 *Joshua F Bell,*
	NEW JERSEY.	5 *Bryan R Young,*
1.	*J. G. Hampton,*	6 John P Martin,
2.	George Sykes,	7 *Wm P Thomasson,*
3.	*John Runk,*	8 *Garrett Davis,*
4.	Joseph Edsall,	9 *Andrew Trumbo,*
5.	*William Wright,*	10 John W Tibbatts,
	PENNSYLVANIA.	TENNESSEE.
1.	LEWIS C. LEVIN,	1 Andrew Johnson,
2.	*J. R. Ingersoll,*	2 *William M Cocke,*
3.	J. H. CAMPBELL,	3 *John Crozier,*
4.	Charles J. Ingersoll,	4 Alvan Cullom,
5.	Jacob H. Yost,	5 George W Jones,
6.	Jacob Erdman,	6 Barclay Martin,
7.	*A. R. McIlvaine,*	7 *Meredith P Gentry,*
8.	*John Strohm,*	[Vacancy]
9.	John Ritter,	9 Lorenzo B Chase,
10.	R Brodhead, Jr.,	10 Frederick B Stanton,
11.	Owen D Leib,	11 *Milton Brown,*
12.	David Wilmot,	INDIANA.
13.	*James Pollock,*	1 Robert Dale Owen,
14.	*Alex Ramsay,*	2 Thomas J Henley,
15.	Moses McLean,	3 Thomas Smith,
16.	James Black,	4 *Caleb B Smith,*
17.	*James Blanchard,*	5 William W Wick,
18.	*Andrew Stewart,*	6 John W Davis,
19.	Henry D Foster,	7 *Ed W McGaughey*
20.	*John H Ewing,*	8 John Pettit,
21.	*C. Darragh,*	9 Charles W Catharct,
22.	William S Garvin,	10 Andrew Kennedy,
23.	James Thompson,	ILLINOIS.
24.	*Joseph Buffington,*	1 Robert Smith,
	DELAWARE.	2 John A McClernand,
1.	*John W Houston,*	3 Orlando B Ficklin,
	MARYLAND.	4 John Wentworth,
1.	*John G Chapman,*	5 Stephen A Douglass,
2.	Thomas Perry,	6 Joseph P Hoge,
3.	Thomas W Ligon,	7 *Edward D Baker,*
4.	William F. Giles,	MISSOURI.
5.	Albert Constable,	James B Bowlin,
6.	*Edward Long,*	James H Relfe,
	VIRGINIA.	Sterling Price,
1.	Archibald Atkinson,	John S Phelps,
2.	G. C Dromgoole,	Leonard H Sims,
3.	W. M Treadway,	ARKANSAS.
4.	Edmund W Hubard,	Archibald Yell
5.	Shelton F Leake,	MICHIGAN.
6.	James A Seddon,	1 Robert McClelland,
7.	Thomas H Bayly,	2 John S Chipman,
8.	Robert M T Hunter,	3 James B Hunt,
9.	*John S Pendleton,*	FLORIDA.
10.	Henry Bedinger,	*Edward C Cabell,*
11.	William Taylor,	*Delegates—*
12.	A. A Chapman,	IOWA.
13.	George W Hopkins,	Augustus C Dodge
14.	Joseph Johnson,	WISCONSIN.
15.	William G Brown,	Morgan L Martin,

Whigs, in *Italic*, 76; Democrats, in Roman, 170; Natives, in SMALL CAPS, 6; Vacancies 4.

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